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CALVINIST-CONTACT

P.O. BOX 312, STATION B,
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CHRISTIAN WEEKLY

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Gospel by Cable ²

Some days ago I drove to St. Catharines to watch the taping of a thirty-minute program for cable-TV. One of the type of programs you may have read about in the article by Rev. De Bolster on the front page of the October 16th issue of Calvinist-Contact.

The program I watched being taped was one of the great many varied efforts made by a dedicated group of amateurs (at least in this field) to bring the Word of the Lord to the people sitting in front of the picture-tube. This time, Rev. De Bolster opened with a few words, identifying himself and announcing that a group of young girls, some with guitars, would sing of few songs. After the singing Nelly De Bolster read a short passage from James 1st. The other girls were sitting on the floor in a group and Rev. D Bolster asked them a few questions on what they thought was the meaning of going to church. He then expounded on this for a while, bringing out the fact that going to church doesn't mean anything in itself. There should be some visible effect, some change in the daily life and actions of the church-goer, for everyone to see. The theme was: Be DOERS of the Word, not hearers only James 1:22.

Now I am not a preacher and I do not intend to preach, but right then and there I felt that this wise admonition by the apostle James applies not only to our church-going but also to our OUR, use of TV in general and cable-TV specifically.

These people in St. Catharines were as green as any of us in connection with TV-programs when they first offered time for a weekly program. But they took up the challenge and for more than ten months now have given their time and talents to this great task of bringing the Gospel to the people right where they are clustered together. Ben VanderZande, a teacher of the St. Catharines Christian High School and others have shown the way, and this should make it much easier for the rest of us to follow their example. And here I am not only thinking of the Christian Reformed Church.

Of course, this is not going to be easy. It is not as simple as having a bazar in the church-basement, or a fashion-show in the auditorium of the Christian High School. As in all things, the hardest part is just beginning, making a start, taking the very first step. And that probably explains why, of all the readers of Calvinist-Contact not one has taken up Rev. De Bolster's invitation to contact him and his group for advice on how to go about doing the same thing in other places where there is a cable-TV station.

Considering the many sister-congregations located in the larger towns and cities in Canada it would seem there is no lack of opportunity for us to become DOERS of the Word, and not just hearers only. As Rev. De Bolster remarked in his article, this kind of work offers itself as a very good opportunity to turn some of the Evangelism-Thrust enthusiasm and determination into concrete goals and concrete achievements.

During the Thrust-meetings we are all apt to pronounce a lot of "we should do this and we should do that" statements. Well, I would like to impress on all who read this that indeed we should do this, and should do that as well.

Cable-TV is reaching a very large percentage of all TV-viewers, in some places even reaching the one hundred percent mark. This offers us a very great opportunity for taking the Gospel, the Word of the Lord of our

church, to the people of the world. And having this opportunity should, to us, also mean having the task, the obligation, to take it up with all the enthusiasm and energy and determination we can muster. In the power of the Lord.

Now as how to start, how to take the very first step. We here of Immanuel C.R. Church in Hamilton are at this moment setting up a small group of interested people with the purpose, first of all, to look into what the St. Catharines group has done. What they have done and how they have done it. Ben VanderZande intends to send me all the information he can get together on all the programs produced so far this year. Our Hamilton group will then make a thorough study of this material, while we will also study all books and other material available from our public libraries having to do with the use of TV for this kind of work.

Personally, I hope very strongly that there will be a good, a heart-warming response to this by other congregations having the opportunity. And I am more than willing to serve as a kind of clearing-house for the information needed by those taking up the challenge. Perhaps the editor of Calvinist-Contact could let us have some space now and then to explain the various aspects of the job to be done and what might



SCIENTIST GOING TO THE MOON—Harrison H. (Jack) Schmidt (left), scientist-astronaut, will be the first scientist to set foot on the Moon, on the Apollo 17 mission in December, 1972. He and veteran spaceman Eugene A. Cernan (Centre) will make America's final lunar exploration while rookie Ronald E. Evans stays in orbit.

be the best, most effective way to go about it. (With all pleasure! Editor.)

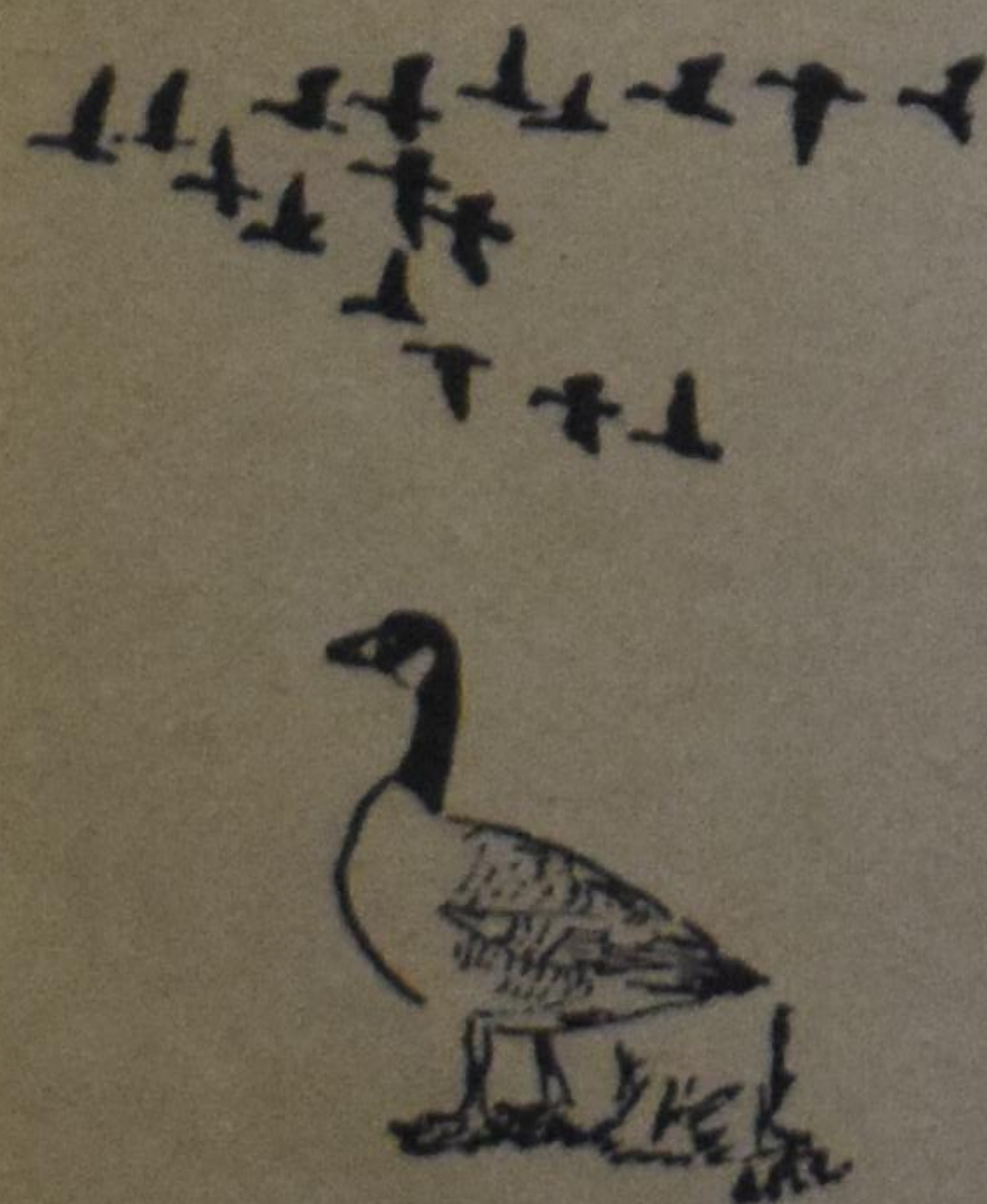
Ben VanderZande said to me: I have a dream: I would like to see twelve centers in Canada doing this kind of work, with each center responsible for four programs per year. Which then could be exchanged, with every center having all of the 48 programs available without having to go through the job of putting all of them together.

There has been a lot of talk lately about each doing his or her own thing, and a lot of people have been doing just that. But we can go this one better: we can

decide to be doing (instead of just talking about) the Lord's thing. I don't know what James would have said of this, but I am sure that this brother-apostle Paul, well known to all of us, would have left no time and saved himself no energy in making the most of the opportunity to tell his fellow-men of the Lord's love and salvation.

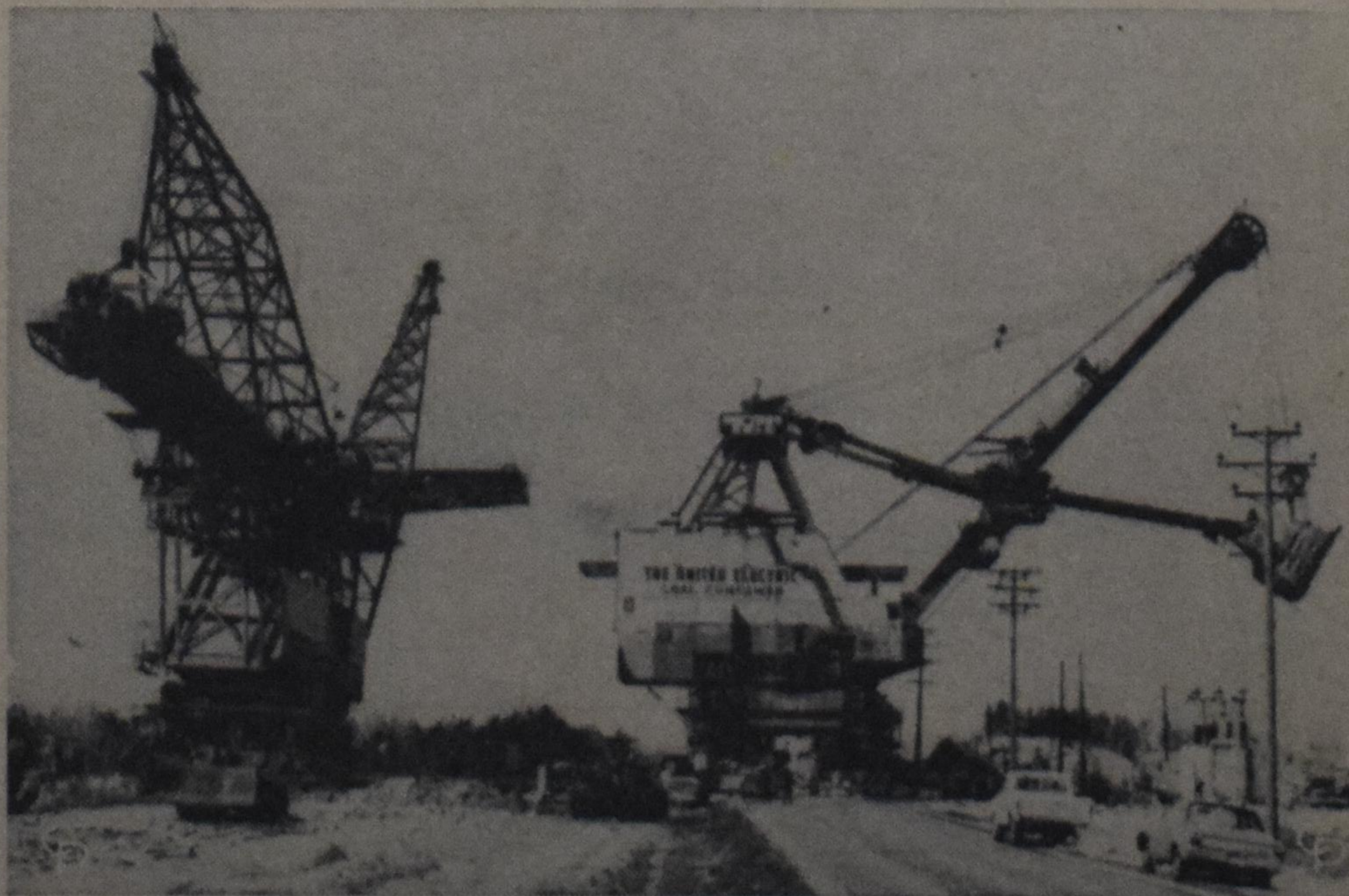
Amazingly, the results we can expect are already reported in James 1:25c: "he shall be blessed in his doing."

Harmen Koffeman,
61 Richwill Road,
Hamilton 40, Ontario.



THE CANADA GOOSE, which appears on stamps and crests of Canada, is the symbol of Canada's bird-life. This large, fresh water bird, after nesting in Labrador and in similar latitudes across the continent to the Mackenzie River, gathers in large flocks for the annual journey south to winter in the warm areas of the Gulf of Mexico and Jamaica. The Canada Goose is one of the species that adopts the "V", or Chevron formation of flight, with the lead goose buffeting the winds until he is tired and is replaced by another. Long before these powerful birds are seen in characteristic flight, they can be heard honking.

(Drawing by Alice Lamoureux)



MINING THEIR BUSINESS—A giant strip mining shovel (right) and a huge wheel excavator cross a highway at Du Quoin, Ill., on a three-mile journey to a new coal mining site. The shovel weighs 5 million pounds, is 127½ feet high and has a 135-foot boom. Excavator weighs 3 million pounds, moves dirt at 3,000 cubic feet/hr.

CALENDAR OF EVENTS

- December 2 The Ambassadors in Concert, Chr. Ref. Church, Burlington, Ont., 3422 New St., 8.20 p.m.
- December 3 Concert of the Collegia Musica of St. Catharines in the Trinity Christian Reformed Church, 99 Scott Street. Carols, chamber works, solos, duets, organ works — under the direction of Gezinus E. Hoekstra M.A., 8.15 p.m.
- Dec. 8 Annual Meeting of the Christian Farmers Federation in the Immanuel Chr. Ref. Church of Brampton, Ont., 9:30 a.m. to 4:00 p.m. Keynote address by Gerald Vandezande: "Where Have all the Christian Farmers Gone?"
- December 14 Discovery IV, Dr. A. DeGraaff, in Toronto. Dr. DeGraaff will focus on the Elijah cycle of I Kings 17-19. Time: 8:00 p.m. Place: Willowdale Christian Reformed Church, 70 Hilda Avenue, Willowdale, Ontario.
- Dec. 16, 17 The Grimsby Chr. Choral Society will perform the Oratorio, "The Birth of Christ" under the direction of Gezinus E. Hoekstra in the Grimsby Chr. Ref. Church on the 16th and in the Trinity Chr. Ref. Church in St. Catharines on the 17th.
- Dec. 29 8 p.m. Wine and Cheese party of the Hamilton District Christian High School Alumni in the High School Auditorium.

THIRD ANNUAL WINE AND CHEESE PARTY

of the
Hamilton District Christian High School Alumni
December 29, 1972, at 8 p.m.

in the auditorium of the Hamilton Christian High School. If you have not yet received any correspondence this year, please send us your address immediately. Address: Mr. John Beersma, 173 San Francisco Drive, Hamilton, Ont.

To receive tickets please send \$2.00 per person to Margaret De Weerd, 52 Wellington St., Waterdown, Ont.

THE AMBASSADORS IN CONCERT

Dec. 2, 1972 - 8.20 P.M.

Chr. Ref. Church, 3422 New Street BURLINGTON

Tickets: Burl. Chr. Ref. Church Choir members.
Fam. Christian Book Store, Upper James & Fennell.
Adults \$2.00 — Students \$1.00 — Family \$5.00.

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United States \$6.50 per year; for 2 years \$12.50.
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Church Announcements

CHR. REF. CHURCH

Accepted:

to Transcona, Winnipeg, Man.,
Rev. R. G. Fisher of Brooks, Alberta.

to Sarnia, Ont. (Second CRC),
Rev. J. J. Hoytema of Grimsby, Ont.

CAN. REFORMED CHURCHES

Declined:

for Smithers, B.C., Rev. J. Mulder of Cloverdale, B.C.

NEW CLERK CALVARY C.R.C. OTTAWA, ONT.

The new clerk of the Calvary Chr. Reformed Church of Ottawa (East), Ont., is Dr. J. G. Cook, 29 Oriole Dr., Ottawa, K1J, 1E8.

NEW CHRISTIAN REFORMED CHURCH IN KELOWNA, B.C.

Thursday, October 26, 1972 was a happy day for the Christian Reformed Group here in Kelowna as on that day we were organized as a Christian Reformed Church. This means that there are three Chr. Ref. Churches located in the beautiful Okanagan Valley now, Penticton — Vernon for a number of years already, and also one in Kelowna now. For a few years already a few families of Reformed persuasion were living in this area, having worship services each Sunday in Kelowna but whose church membership certificates were kept by the Vernon Consistory. Over the past two years our numbers have increased to about twenty families and a few single members.

Our group requested to be organized as a Chr. Ref. Church, at the session of Classis B.C. at their February meeting of this year. Classis decided favorably on this our request. At the same meeting the Classical Home Mission Committee recommended the discontinuation of the Penticton CRC as a Home Mission Field. Prior to the Classical meeting the consistory of the Penticton church and of the Steering Committee of our group in Kelowna, in consultation with Vernon Consistory and the Classical Home Mission Committee, met a few times to con-

sider the possibility and desirability of a two-point ministry in case the Board of Home Missions decided to terminate Penticton as a Home Mission Field. It was mutually agreed upon this would be in the interest of Penticton and Kelowna. Proposals to this effect were presented to the members of Penticton and Kelowna and voted favorably upon. So on the same Classis meeting Penticton — Kelowna, with the recommendation of the CHMC and an overture of the Vernon Consistory, requested Classis permission to call a minister for a two-point ministry, serving the two churches. Classis decided in favor of this request also and recommended the Kelowna group (when organized) for a loan of \$20,000 from Church Help Fund to assist them in purchasing a church building which was offered to them.

On October 26 as mentioned above, under supervision of the Vernon Consistory we were organized as Kelowna CRC the twenty third one belonging to Classis B.C. Rev. P. Dekker presided at this meeting, exhorting us from the Word of God, to build this church in unity and faith. Three elders and two deacons were

Fellowship Christian Ref. Church of Toronto

The consistory of the Fellowship, Christian Reformed Church of Toronto announces that in consideration of the recommendation of Classis Toronto in session Sept. 7 1972 in Georgetown, Ont. it has changed its name from Second Christian Reformed Church of Toronto — Thistletown to Fellowship Christian Reformed Church of Toronto.

Meeting place: The Thistletown United Church 1030 Albion Road, Rexdale, Ont.

Worship service at: 12.00 a.m. and 7.00 p.m.

Chairman of the consistory: Mr. M. Heidinga 5 Fordwich Cres., Rexdale, Ont. Tel. 741-6760.

Corresponding clerk: Mr. A. Romkema Box 42, Rexdale, Ont.

elected and installed in their respective offices in the same service by Rev. J. Versfelt, who also represented Classis on this happy occasion.

He pointed out from Holy Scripture the responsibilities of the officebearers and also charged the congregation to uphold them in their much needed prayers. A letter of congratulations of Rev. R. Groeneboer of Summerland, was received and read at this meeting. We have experienced the Lord's blessings and are grateful to Him that He has guided and directed us in our endeavors to establish a CRC in Kelowna. We may add that in the meantime we have purchased a very suitable church building offered to us by the German Full Gospel Church for the sum of \$45,000. This building is located on 1310 Brtram St., Kelowna. Temporary we have to share the use of this building with the previous owners, until they have completed their new facilities. A drive was held among our members and hopefully with a loan of Church Help Fund as recommended by Classis, we hope with the Lord's help to meet our obligations.

Of course this places a heavy responsibility upon our shoulders financially spoken. If for this reason some of the readers of this report feel inclined to assist this newly organized church of the Vernon congregation and of our denomination, in any way possible, we can assure them that this will not be turned down but gratefully acknowledged. We are grateful to the Vernon Consistory for the pleasant cooperation we have experienced in the past and it is our prayer that the King of the Church may incline the heart of one of His servants, when a call will be extended in due time, to heed the challenge of a two-point ministry Penticton-Kelowna. And may He grant us faith, strength and courage to be a truly reformed witness in this community.


Temporarily our services are being held at 9 a.m. and 4.30 p.m. each Sunday. Visitors and those who are considering permanent residence in the Okanagan Valley, please be reminded of the three existing Chr. Ref. Churches there.

M. Kwantes
1886 Barlee Rd.
Kelowna, B.C.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Mon. Dec. 4	Fri. Dec. 1	Tues. Nov. 28
Mon. Dec. 11	Fri. Dec. 8	Tues. Dec. 5
Mon. Dec. 18	Christmas issue	
Wed. Dec. 27	New Year issue	

Make coffee time Jell-O time.



When you boil water for instant coffee, add an extra cup and make Jell-O.



IF ONE SUFFERS

Did you ever notice what a close unity the human body is? If you have a headache, not only your head hurts but you feel miserable all over. Or if your stomach troubles you, your whole body seems to be in disorder. The apostle Paul must have thought of that when he wrote that if one member of the body suffers, all members suffer. Probably we do not always give enough attention to this unity. Paul was thinking of the unity of believers and he compared it to the human body. This unity does not only come out when one of the members of that unity suffers, but that unity is there all the time. Because the eye is not the ear it therefore cannot deny that it is part of the body.

The christian labour movement is in trouble at this moment. That in itself is not unusual. The christian labour movement, whether it is the CLAC or the CTUC, is repeatedly troubled by threats or pickets. But this time the non-christian unions have made up their minds to fight, to try to erase the christian labour movement from the labour scene. The beginning of this fight is battled in British Columbia.

We know that among our readers there are different thoughts about the christian labour movement. Many people are not against it, but do not feel the urge to join ranks. However, this is not the point at the moment. The point is that the people of the christian labour movement are believers who want to confess the Lordship of the Saviour on the labour front. Did we leave them alone? Are not they members of the body? These believers, these parts of the body, suffer at the moment. And if one member suffers, the whole body suffers. Do we feel any pain?

This time not only one union but the entire Vancouver and District Labour Council has demanded that an open hearing be conducted by the B.C. Labour Relations Board as to the legitimacy of the Christian Labour Association of Canada. The B.C. Labour Relations Board has to decide whether the CLAC may exist or not, in spite of the fact that the Supreme Court of Ontario already in 1964 confirmed the right of existence of the CLAC. But, of course, Ontario is not British Columbia.

This is then the legal side. In the meantime the opposing unions have house calls made to the homes of the people who have joined the CLAC, not one time, but sometimes three times or more. In order to get the unions off their backs some members have signed in favour of the opposing unions.

In spite of the decisions of the Ontario Supreme Court regarding the CLAC the Provincial and Construction Trades Council decided that its convention instruct the Ontario Provincial Building Trades executive to seek legal advice to challenge the status of the CLAC and other independent unions in the field before the Ontario Labour Relations Board. Although only in B.C. the position of the CLAC is at stake, in Ontario it concerns the CLAC as well as the CTUC.

It seems to us that the question is not whether a union may have a competitor. Unions have competitors, which was apparent for instance at the recent convention of the Provincial and Construction Trades Council of Ontario. No, the question is whether it is permissible in Canada to have an organization which wants to serve the Lord in the field of labour.

The big unions have their answer ready. If the service of the Lord is a threat to the unity of the labour force, than that service is not allowed. The unity of the labour force should be protected, even against the service of the Lord of heaven and earth.

This is the situation our people of the christian labour movement are in. If one member suffers, the whole body suffers. Do we feel it? D.F.

The Myth of Neutrality

by Francois Guillaume (†)

Our subject contains more than a mere attractive title. It is willfully meant as a judgment. The expression "The Myth of Neutrality" conveys that neutrality cannot be real. All we can say is that it is nothing but a myth; it is fiction; it is imagination. The title itself tells us that neutrality cannot exist.

I am happy to speak about this subject because I believe it is true; it is according to the Bible God has given us; it is according to God's sovereignty; He rules over all; and it is according to Jesus Christ the Lord and Redeemer unto Whom was given all power in heaven and on earth. Where would you expect to find an area, a place, a person, an organization which is neutral over against God, or upon which God has no claim? Remember what Paul said: "Whatsoever is not of faith is sin." And on another occasion: "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

The never-ceasing enemy

Although this in itself seems to be clear and simple, we cannot leave it at that. The problem is more involved than it at first glance seems to be. Essentially, it is an old problem. Christians who want to be more than Christians in name only, Christians who indeed want to live as Christ has taught them, face that problem at all times and in all places.

Let me remind you of the years when the Germans terrorized an important part of the world. Holland also lost its independence and became occupied territory.

A certain minister had said just a little too much in his sermon. As a result, he was called upon to explain. The German authority said: "Sir, we should not have such trouble at all. If you will tell the people about heaven and the way to get there, WE will take care of this earth."

That German had the best of intentions: he simply wanted to divide the task. He had no desire to fight the church and its servants, as long as everyone would stay in his own area. The church is spiritual, faith has to do with the soul. A minister should speak about eternity. The world is material, the body belongs to it, labour and sweat are necessary to reform this earth. God has HIS territory and WE have OURS. GOD has HIS day and WE have the six others. The church has a spiritual message but we have to

strive hard for our material and earth'y needs.

I wonder whether the man who talked that way to a servant of the Most High understood what he was talking about. In no time at all he declared the whole world, the war situation, the building up of the German world dominion, as a neutral territory where God and His Word have absolutely no authority. At the same time he did not say anything new.

It was the old idea of the separation of body and soul, of nature and grace, of matter and spirit, of a neutral earth and a divine heaven. This old, dualistic way of thinking has, throughout the centuries, been the permanent and never-ceasing enemy of all those who want to serve their Lord and Master according to His Word. We face this enemy in our topic, "The Myth of Neutrality". We collided with him head-on.

Community-worshipping people

When we arrived in this country, we slowly learned to know the enemy. We wondered about the lack of Christian schools. We discovered that religious programs were broadcast only on Sundays. We subscribed to a newspaper that somewhere, in a special corner, offered a kind of short meditation under the heading, "A Moment of Devotion". We subscribed to the weekly *Time* and found one special page regularly reserved for news about "religion". The labour unions presented themselves to us as fully neutral institutions, and time and again we were approached by organizations which claimed to have members of different beliefs and creeds who promoted unity of all without ever offending anyone's deepest conviction. Our first attempts to establish Christian education and a Christian labour association and other Christian organizations, were bitterly attacked by all unity-loving and community-worshipping people, who accused us of breaking up the unity of the nation and causing a deplorable split in the community.

Sadly enough, only very few of our men dared attend meetings of the "neutral union" to which they belonged and only very few of them had the courage to ask for the floor and to put the question of what the Bible has to say about a certain subject under discussion. They however were told: "You are out of order, for you are talking 'religion' in our meeting which does not belong here; in this meeting we talk business."

Many things have changed since the first years of the immigration. We have made remarkable progress! With deep gratitude we notice that God causes us to be prosperous in this land. The government knows about us today. We should not underestimate the tremendous work the Christian labour organizations have done and are presently doing in this respect, nor the heroic struggle of the Committee for Justice and Liberty! At the opening of new Christian schools, official representatives of the government are not only present but they even start to take part in the opening ceremonies! In an issue of *Calvinist-Contact* not long ago, a picture showed us the new school in Dundas, Ontario. The Hon. Ray Connell, Minister of Public Works of Ontario, conducted the ribbon-cutting ceremony. Canada seems to be willing to accept us, to reckon with us to a certain extent, although this could be a matter of politeness only, for we are not yet so far that they understand, accept and reckon with our motives.

However, even among our own people, there are still far too many who do not have the slightest idea of those motives either. Did I not speak about an enemy who threatens us? It is this dualistic way of thinking which strongly prevails in our country and in the Western world. We have to fight against him with every bit of our strength.

Piety in the ocean of a neutral world

Last summer, the Reverend Hebben Taylor made this clear in an excellent speech he delivered at the fifth Congress of the International Association for Reformed Faith and Action, held in the Netherlands. I wish to quote from that essay. The people who hold that dualistic viewpoint have

"... no objection at all to our Christian faith, provided we reserve it strictly for ourselves in the privacy of our homes and church buildings, and just as long as we do not try to live up to it in our business and public life. On no account must the Spirit of the Lord God be allowed to enter the market places of the Western world where men deal with the real issues of modern life, with such vital matters as education, politics, labour relations, profits and wages, journalism and entertainment. The citizens and members in all these fields and organizations may hold different

(Continued on page 6)

CALVINIST-CONTACT

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Enjoy them today!

RWANDA CHURCH wants to be rid of "Monuments"

(Grand Rapids) Two pastors of the Presbyterian Church of Rwanda who visited the Missionary Centre in Baarn, the Netherlands, on a visit through Europe explained there why their church last year refused assistance from three European mission agencies. At that time the Rev. Hitiimana, president of the Rwanda Church Synod, wrote to the Protestant Mission in Belgium that his church did not wish any longer to receive help in the form that it had been given.

In an interview in Baarn, the two Rwanda pastors, the Rev. S. Nzabihimana (I will stay in the house of the Lord) and the Rev. M. Twagizayesu (give us Jesus) explained that their church had been tied by the 'silver cord' and had been saddled with 'monuments', that is, large projects for which they had not asked and which they could not maintain without foreign assistance. At the same time the church received little direct help to evangelize the Rwanda population which is still 45 per cent non-Christian. Prior to sending the letter, the Presbyterian Church in Rwanda had attempted to explain their position to the Brussels agency but had not succeeded. They therefore decided to take the drastic step and refuse the assistance which came from their three supporting European mission agencies: The Reformed Mission in the Netherlands, the Protestant Mission in Belgium, and the Missionary Department of the French speaking Protestant Church of Switzerland. The three agencies now look at what happened as a 'healthy shock'.

A new agreement has since been reached between the Rwanda church and all three agencies, so that now the church's viewpoint as to what should be done receives priority. The Rwanda Presbyterian Church does not want to become introvert and in their request for continued assistance in missions they have asked for preventive health centres and for rural centres to assist unemployed youth.

The Rwanda Protestant Churches (Baptist, Methodist, Anglican and Presbyterian) together form only a small minority in comparison with the Roman Catholic Church, which claims 45 per cent of the population. The Presbyterian Church has 25,000 members in 23 congregations served by 13 pastors. Students for the ministry in all these Protestant churches are trained in a united theological college. (RES)

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PASTORIAL COUNSELLING

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Our subject today is "Whose Image Do We Reflect?" Today many are asking the question, "What is man?" or more personally, "Just who am I?" A wide variety of answers is given. Morris Desmond, in his book "The Naked Ape" has described similarities that there are between the apes and man, and he presents some good comparisons, but somehow or other he falls short of the dignity and of the capability of man. He is a zoologist and not an anthropologist, so he sees man as it were through the bars of a zoo. What answer are we giving as modern people? It's not a very pretty picture in our world, one man killing another in cold blood. We see the slaughter on the expressways, the deeds of violence that are shown on TV acted out on our streets as people are bludgeoned for a few coins. Or, men and women give vent to their sexual passions by rape and prostitution or other forms of immorality.

There is another picture of man; the fertile mind of man's inventive genius has helped him to conquer space, to walk on the moon, to reach for the stars. The powers inherent in these forces that men create can be used both for good or for evil. Nuclear power can be a great help, but it also hangs as a destructive threat above our heads. Man, in his best and noblest endeavors is still far from the ideal purpose. Whose image do we bear? The Bible answers that we have been born and brought into this world in the likeness and the image of God.

Now I've been asked to talk about this subject—"man as the image bearer of God." Now, quite naturally, anybody that would ask me to talk about the subject does not expect a profound and a theological discussion on this question. I would like to look at this from the standpoint of our personality, to answer somewhat the question "Who am I?" or "What should I be;" whose image do we reflect? Now when we talk about the image of God I feel that we have to get away from the idea that this is something static, somehow or other God has placed in man the ability to reason, to think, that these are static qualities that God originally has placed in man. I feel that this does not do justice to the whole scriptural concept of what the image of God is like. I am rather inclined towards the dynamic view of the image of God, in which we have this thought that God has placed in man the potential, the capabilities for us to reach ever towards greater heights, and as those who are in Christ it means that we are constantly reaching upwards and onwards to become more like the image of God that is seen in Christ. Now, this is stressed often, I think it stresses first of all the unity of self, the fact that all the qualities of man are inter-related, the body, the mind, and the soul are one organic unit. Then God gives to man this special contribution that He places in man a dynamic force which I like to think reflects the image of God in man.

It's not just certain structural qualities with which man is endowed, but it is the desire that man has that strong force that is within us that motivates us to become like the full-grown man in Christ. This image of God also responds, of course, to God Himself. It is that in man which makes it possible for us to have fellowship with God, because God placed His image and His likeness within us. Now there are various ways in which this can be illustrated. There is one concept that the Scripture often emphasizes. For example, in Ephesians 5, the first two verses Paul says: "Be ye therefore imitators of God as beloved children and walk in love even as Christ also loved you." So the image of God does not merely

Whose Image do we Reflect?

mean that we have certain qualities that we possess, but it speaks about a reaching forward towards that new life, and when God places in us certain qualities and certain gifts, responsibility is still ours.

We must strive by God's grace daily to become more like God. We must imitate Him in His love, a love that is so beautifully seen in Christ, and in the love that fills our lives others should be able to see something of the Father and of the Christ Who was the perfect man. I have an opportunity to help my fellowmen, and I must strive to love them even as Christ loved, and to give of myself even as Christ also sacrificially gave of Himself. So it becomes a reaching towards an ideal, a challenge to consecrated living, the summons to love as God loved. God has placed in each one of us the potential for growth and development. None of us ever uses his full potential. In fact, we use only a small part of that to which we are capable. None of us is operating a hundred percent of his capabilities and potentials, but the inner drive is there, placed there by God so that we can become what we ought to be. This implies also that God has placed in each of us certain talents and certain abilities that we have to use. Oh, I know the image of God has been disrupted by sin, but through the indwelling power of the Spirit of God we are able to use our gifts and our abilities in a remarkable way. There was an artist who painted his pictures but he was never satisfied, and so he would throw away things that he had painted or he would cut them up so that no one would see them. Now some of these paintings were saved and now are hanging in art galleries of the world. He never reached his true potential, at least he thought he didn't. There are writers who are never satisfied with that which they have written, and their waste baskets are full of pages on which they have written words or poems, but none of it ever sees the light. We know that no song can ever fully express adequately the music and the feelings of the soul, but we must not keep back our song because we cannot sing perfectly. For the goal is always a bit ahead of us. We have to walk on tiptoe always reaching for the next rung of the ladder.

Now this desire for self-fulfillment is part of the image of God, that we desire ultimately to be like the Christ. And as we reach out and we reach up, we know that one day we will attain this goal. I often marvel at the mere perfection of the music and harmony that we hear from a professional choir. It's so beautiful because it's so flawless. I marvel at the seemingly flawless work of the master craftsman. I know that I could never do it, and yet we keep on striving, we keep on pressing on, using the gifts that God has given us and then we have the assurance that one day we will be like Him for we shall see Him as He is. Whose image do we bear, the image of the evil one, the defeatist, the one who is always on the down side of life? Or, do we bear the image of One Who walks before us still today and Who says, "Come, follow Me." This is the image we should bear.

OUR THOUGHT FOR TODAY: Setting a lofty ideal is important in this materialistic age. When the outgoings of the soul are God-ward and heaven-ward, life receives a new dimension, it gives the kind of depth that enables us to ride out serenely the storms of life and it enables us to walk with confidence each step of the way. This is life at its best.

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INDIANS

(By MARCUS VAN STEEN)

(Canadian Scene) — The native people of North America have not had a fair deal in the popular mythology of Canada and the United States. In countless stories and motion pictures, the Indians have been portrayed as primitive savages, eager to attack and kill the noble and innocent white settlers. The missionaries, for their part, have told us the Indians were ignorant and pagan, pathetically in need of the teachings of the white man. Even the name we have given them is the result of a mistake no one ever bothered to correct. It comes from the deluded belief of Columbus, when he made his first landfall in the western hemisphere, that he was in India. From that we have the "West Indies" and "Indians". No white man ever thought of asking the native people what they called themselves.

The actual fact is that when the white man first arrived in North America, the native people

received him hospitably, with all honour and kindness. The first white settlers in Canada could not have survived a winter without the aid and advice of the Indians. This belies our description of them as savages. As for them being ignorant pagans, the native people of Canada had complicated cultures, a sane and civilized system of government and law, and had adapted themselves to their environment far more satisfactorily than the white man has done.

Not all the native people were at the same level of culture and civilization, which indicates how misleading it can be to lump them all under the one label "Indian". There were many nations living in North America, as different from each other as the nations of Europe, speaking different languages, with different systems of laws and government and with differing religions, although all had a belief in a great and omnipotent God. From all available evidence, be-

fore the arrival of the white man there was very little inter-tribal warfare among the Indians. There was little need for it. The land was large, food was plentiful, and there was room and food enough for the relatively small number of people. It is significant that when the white man first arrived the Indians had no weapons designed specifically for war, but had only the clubs and bows they used for hunting. But though their weapons were few and simple, some of them had well-developed agricultural implements and advanced farming techniques. It was from the North American Indians that we obtained such important crops as corn, potatoes, tomatoes, tobacco, squash of all kinds, sunflowers, maple sugar and most of our beans.

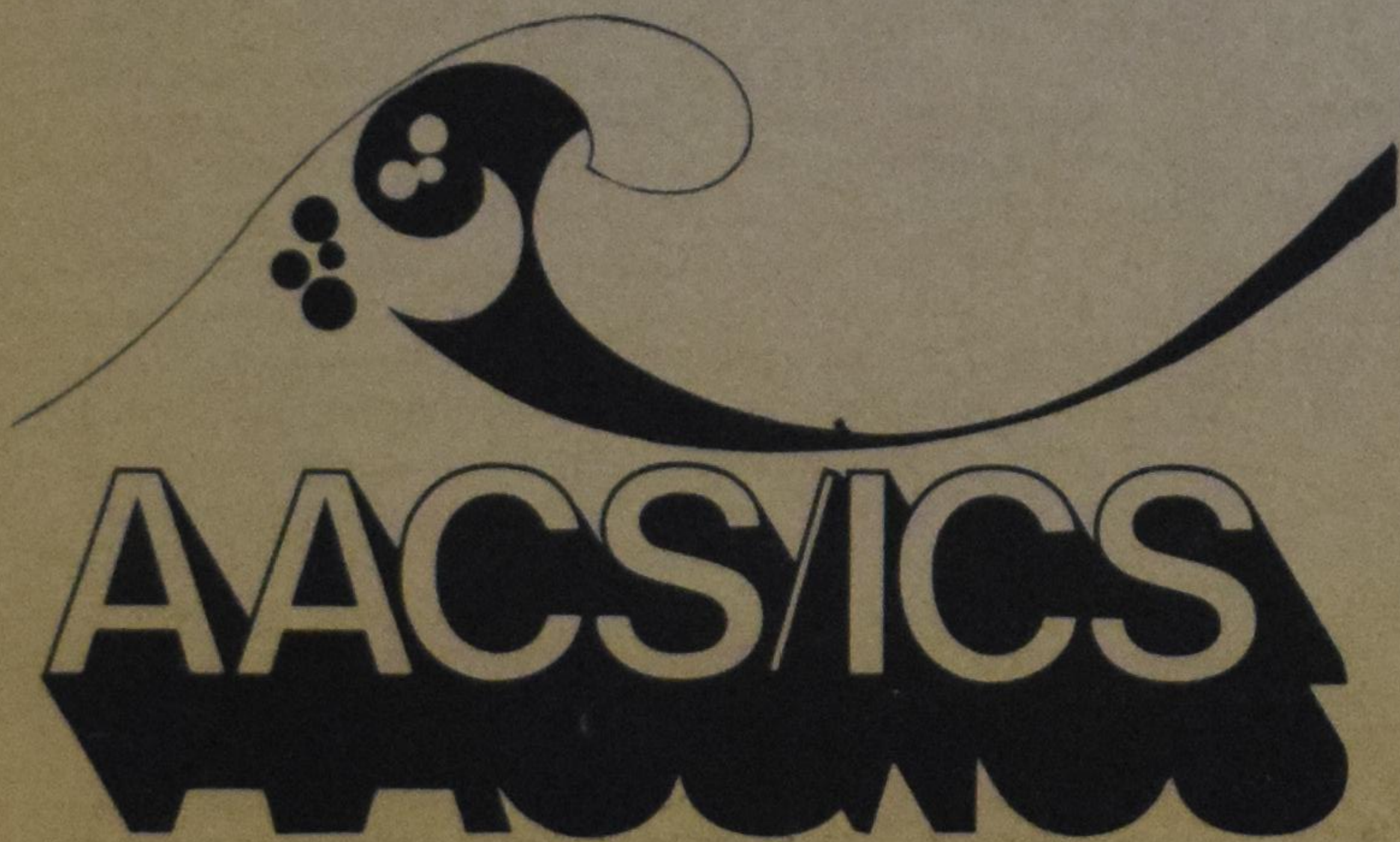
It was the white man who brought large scale warfare to the Indians, and the weapons to carry on such wars, the guns and the scalping knives. We have been taught to regard scalping as particularly Indian, but it was unknown to them before the white man arrived with his sharp knives and the bounty he offered on scalps. For example, around 1700 the French governor in Quebec



was offering a flintlock, four pounds of powder and two pounds of lead for every white scalp — that is, for every scalp taken off English settlers in New England. Scalping became a common practice among both white and Indian warriors throughout North America. In the War of 1812, the American soldiers took scalps as readily as the Indians did.

After the War of 1812, Canada was spared the type of Indian warfare that plagued the American frontier for almost a century.

There were two main reasons for this, the more important of which was that the Hudson's Bay Company discouraged settlers throughout its fur-trade territory; there was not the same pressure of land-hungry settlers that in the United States often turned into a policy of exterminating the Indians in order to get their land. Also, in Canada the rule of law was more closely observed, so that treaties made with the Indians were not as grossly violated as they were in the United States.



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The Myth of Neutrality

(Continued from Page 3)

views and religious beliefs with respect to their own personal lives, but such beliefs must not be allowed to play any decisive part in the world."

That world is neutral. Eating and drinking, buying and selling, working and studying, teaching and learning, are neutral. Your faith is to be used in the corner of piety and devotion, your Lord is in that corner and He should be content with it, for He is at least adored and worshipped in that corner. People serve Him there. Churches are, or at least should be, beautiful buildings which beautify each town and village. The Lord should be worshipped THERE, for that is the right place for religion. Religion is one thing, and daily life is another. Religion is an island of solace and piety in the ocean of a neutral world.

"How can we dispose of it?"

Do you not think that this is an attractive situation? No struggle about doctrine, no problems for Christians in a "neutral" union, no sacrifices for Christian education, no objections against Freemasonry and all agencies and clubs related to it. How easy and convenient life is that way. In the neutral world we may live freely and happily, and at the same time we may be faithful and highly appreciated members of some church. What a wonderful solution for a Christian: no matter what we do in the neutral world, we are still Christians in the church. Christ Himself may be satisfied, for He has His corner, His Day and His religious part of our lives. That part is dedicated to Him.

But do you notice how things have developed? Ten years ago Toronto was called a dull city because on Sundays no places for public entertainment were open to the public. Today, citizens and visitors can enjoy themselves everywhere in the city after a certain hour. Christians in municipal government cooperated with unbelievers to get this change through. The Lord still has His portion on Sunday but it has become a bit smaller. Ten years ago the CBC network filled the Sunday with religious radio programs. I do not think that this was the best possible situation, but today, five minutes of so-called "devotion" are given a few times per Sunday.

If you have the wrong conception of neutrality, you can do with your Lord all you want. First, you put Him in the corner. Thereafter, if some people demand it, you make that corner smaller, you limit religion a little more, but, of course, you cannot get rid of it because too many people think religion is worthwhile. But if religion is asking so little and is relevant in such a small corner of life, the question: "What is the use of religion after all?" cannot be avoided. The next question is: "How can we dispose of it?" and: "How can we destroy it as soon as possible?"

The earth is the Lord's

In this way the whole process of secularization is going on and on in the world, and all churches and churchmembers who state that religion is a matter of privacy, is strictly personal, and all those who believe that neutrality is a factor in life, also important for Christians, are tremendously helping to promote this sad process in the world. The majority of Christians in the Western world have fallen for this doctrine of neutrality. They have been defeated by the enemy of dualistic thinking. It must be said that the entire domain of culture, politics and industry is left to man, but God, and what He says, has nothing to do with it.

But something must be wrong here . . . Some terrible mistake must have been made . . . "The world belongs to man, while God is locked up in a corner", can by no means be according to what the Bible proclaims. Take for instance Psalm 24,

"The earth and the fullness with which it is stored,
The world and its dwellers belong to the Lord."

This is certainly different! But this is the truth as God revealed it to us. And neutrality is a myth. Neutrality is the result of human thinking without being led by the Revelation and the Spirit of God. You may take any part of the Bible you want — the Old or the New Testament — but everywhere you read about God Who made the world, and on the basis of His creating it, He claims it. That creation was made to be His servant; it has to honour Him. In poetic language, Dr. Seerveld has written about stones, trees and stars which praise the Lord, the writer calls it, which hallelujah Jahveh with their mute speech and wild animals in search of prey sing praises unto the Lord, says the Bible. Psalm 33 states, "Let ALL the earth fear the Lord; let ALL the inhabitants of the world stand in awe of Him."

Because of man's sin, the whole earth came under the curse, but Christ's redemption means also the redemption of the world God made. In the New Testament, Paul teaches us that all creation is struggling, groaning, waiting for the day of redemption. All creation! But which part of the world can then have NO relation to Christ? Which work of ours and which responsibility we bear does not then fall under Christ's domain?

We are servants of the Most High through Christ. We spend our daytime and all the hours of our lives in His service. No situation is neutral. Even eating and drinking have as purpose the glory of God. Dr. Seerveld wrote:

"All human production—a philosophical critique, an art object, a clean swept street or a fish dinner — all of it can be and is to be done as unto Him, Who Himself cleaned fret and ate fish."

Our faith should be a living faith, and we should be aware of our holy responsibility as servants of the living God, as disciples of Jesus Christ the Lord.

We do not serve Him only on Sunday in the church but all the days of the week. We do not serve Him only when we pray or read the Bible in our homes, but also when we clean the house or repair the refrigerator, when we are shopping, travelling or vacationing.

"Since I must fight if I would reign . . ."

This is the pure Biblical view, not found by men but graciously given by God. Now we have the answer to the question of why we live on earth. How wonderful life is for all those who want to subject their thoughts in obedience to the Bible. How wonderful it is to serve the God Who has made us, Who has redeemed us by the sacrifice of His Son. The myth of neutrality brings despair and darkness in the world. The redemption of Christ, His world-wide work of deliverance, sheds light upon us. Religion is not a part of what we do here on earth, but all of our life. Yes, life in its entirety is religion. Only in that way we are more than conquerors through Him Who has loved us.

But let us pray for grace that we may see it this way and that we may learn to live up to it. Let us ask ourselves whether we really want to be soldiers of the cross who know where they stand and what they strive for. The Rev. Isaac Watts expressed these feelings in a beautiful hymn. It forms a fitting end to my address. Sometimes we sing it in our worship services. We realize our many shortcomings when we sing it. We feel ashamed when we use its words, for it always and seriously accuses us. It says:

Am I a soldier of the cross,
A follower of the Lamb
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowering beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face;
Must I not stem the flood?
Is this vile world a friend to grace
To help me on to God?

Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.

FROM THE DESK OF REV. J. D. TANGELDER

"The good Samaritan is dressing, getting ready for the show;
there will be carnival tonight on Desolation Row.
Ophelia is near the window, for her I feel so afraid,
on her twenty-second birthday, she's already an old maid.
To her death is quite romantic, she wears an iron vest,
her profession is her religion, and her sin her lifelessness.
And though her eyes are fixed upon Noah's great rainbow,
she spends her time peeking in to Desolation Row."

Bob Dylan's song does not give a flattering picture of the church: Desolation Row! The modern church does not present a good image of herself. She is broken and wounded, confused and controversy ridden. Does it make sense to write a brief article about the church since the world demands so much attention? Many have no longer any use for the church. They have written her off. Someone recently claimed that in due time the church and Christianity will be history. Many deride the church and multitudes don't take her seriously. She is considered to be just a relic of the past. True, I realize, as an evangelical Christian, that we are living in hard times. It is difficult to be an evangelical as the tide seems to be against us. And as we look around we see a great culture breaking down about us. Pessimism can really take hold of us, if we are not careful. Yet these are exciting times! God has called the church to be a witness at a very critical point of history. It is not only exciting to be a Christian now, but also a great privilege and responsibility. I am not pessimistic about the future of the church. I cannot be. The church is the Lord's and not ours. Christians talk about the church as if her very existence stands and falls with them and the problems they face. This is unrealistic. The church is not new on the scene. She has a long and turbulent history behind her. The church has gone through difficult times before. The evangelical church, when she took the gospel seriously, has always found the going tough. She has always been the church of the cross. The blood of the martyrs has been her seed for growth; and when persecuted she blossomed and became strong. I am optimistic about the church. She has a great future. Why? Her future has been secured for her by Jesus Christ. The church conquers daily. She shares in the power and the triumph of the Christ who is the head of the church. We are more than conquerors through Him that loved us. When you look at the church she appears rather aged and worn out on the one hand, but on the other hand, many new and exciting things are happening within her "walls." The victory is the church's already. This is a fact of faith, as the church is an object of faith. And as the church is an object of faith she will always continue to be a foolish phenomenon in the eyes of the unbeliever.

Christians have always had a very high concept of the church. Therefore, we believe that you can only criticize her when you deeply love her. Bob Dylan's song describes the church as "Desolation Row." But some of the great hymns of the church express just the opposite, none more so than Samuel J. Stone's masterpiece:

The Church's one foundation
is Jesus Christ her Lord;
She is His new creation
By water and the word;
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

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DUIVELSE AKTIE

Een boekje heeft in zeer korte tijd een grote populariteit verworven. "Called to Serve", het studieboekje van het "Evangelism Thrust" programma, dat oorspronkelijk werd uitgegeven door de Christian Reformed Church, heeft in korte tijd zijn weg gevonden ver buiten deze denominatie.

Het boekje is hogelijk geprezen en er is kritiek op uitgeoefend, maar ons insziens is het zeer geschikt als voorbereiding voor de "thrust", de stoot die de kerk moet hebben om naar buiten uit te treden.

Wij vernamen, dat het boekje tevens in het Nederlands zal verschijnen en dat bestellingen daarvoor gezonden kunnen worden aan Rev. P. Borgdorff, 48 Agincourt Gardens, London, 42, Ont.

Het is goed gezien om in dit boekje tevens enkele "Brieven uit de Hel" op te nemen, ontleend aan het gelijknamige boek van C.S. Lewis. Men moet er op bedacht zijn, dat grotere activiteit van de kerk eveneens grotere activiteit van de duivel oproept. Men moet er echter tevens mee rekenen, dat de duivel zeer listig te werk zal gaan. Hij zal heus geen frontale aanval op de kerk doen. Maar hij zal zeer voorzichtig te werk gaan. Hij zal b.v. de gedachte stimuleren, dat de mensen hem niet serieus nemen of zelfs dat zij zijn bestaan zullen ontkennen. Hij zal niet trachten de discussies in de "Evangelism Thrust" - groepen te verstoren, maar hij zal trachten die besprekingen theoretisch te houden of hij zal er voor zorgen dat verschillen van inzicht goed uit de verf komen en dat de mensen daarover blijven praten.

Wij moeten wel op onze hoede zijn voor deze tactiek. Er is in het boekje "Called to Serve" behoorlijk wat ruimte gegeven voor een bespreking van de kerk. Het doel ervan is natuurlijk, dat wij ons bewust zouden zijn of worden van de kerk eigenlijk is. Maar het gevaar is zeer reëel, dat die bespreking van de kerk voor velen een gelegenheid is om hun ontevredenheid met de kerk of met de dominee of met de kerkeraad te spuien.

Naarmate men verder komt in de studie van "Called to Serve" zal men ondervinden, dat het gevaar voor "uitglijden" eveneens toeneemt. Als straks de verschillende doelen vastgesteld moeten worden, dan kan men natuurlijk oneindig lang praten over die doelen, over de organisatie om die doelen te bereiken, men kan op moeilijkheden stuiten omdat verschillende mensen hetzelfde doel willen bereiken maar verschillende wegen willen gaan. Het is precies wat de duivel graag zou willen als wij daar maar over blijven praten, want zolang wij er over praten, doen wij niets. En dan is zijn doel bereikt.

De duivel is nooit geïnteresseerd in iemand, wie dan ook. De duivel is er op uit om God te treffen, en als hij ons daarvoor gebruiken kan, wie wij ook zijn, dan zal hij dit zeker niet laten. Als dus Gods kerk zich klaar maakt, om waarlijk kerk te zijn, dan zal de duivel zijn meest geslepen methoden gebruiken om dit te verhinderen.

Bezinning op evangelisatie is goed. Wij zijn blij dat dit begonnen is en dat een boekje als "Called to Serve" is uitgekomen en druk wordt gebruikt. Maar er is daarnaast veel gebed nodig om bescherming. Gebed voor elkaar en voor onszelf, opdat de duivel ons niet van Gods doel mag afbrengen.

D.F.

Beelden van en uit

NEDERLAND

Nederland maakt zich gereed voor nieuwe verkiezingen van de Tweede Kamer. Zoals men weet is het kabinet-Biesheuvel afgetreden en zal de Nederlandse bevolking zich moeten uitspreken hoe zij de volgende regering samengesteld wil zien. Men doet dat daar enigszins anders dan in Canada of de Verenigde Staten. Hier gaan de kandidaten veelal per auto of zelfs per vliegtuig. Daar zijn er die het per voet of per fiets doen, zoals oud-minister Voncken (PvdA) het deed.

Van invloed op de verkiezingen kan zijn het feit, dat vorige maand in Nederland het werkloosheidscijfer is gedaald en tevens dat de vrede in het Nederlands Verbond van Vakverenigingen is hersteld.

Op 80-jarige leeftijd is in het ziekenhuis in Goes overleden de bekende schrijfster Nelly Van Dyk-Has. De schrijfster debuteerde in 1912 met een novelle in een weekblad. Sindsdien schreef zij 41 boeken, een novellenbundel, zes meisjesboeken en 34 romans.

Nederland voert weer ham in blik uit naar Amerika. De uitvoer was tijdelijk stopgezet, omdat Amerika weigerde Nederlandse ham te kopen, aangezien er resten van een schimmelbestrijdingsmiddel in zaten. De ham is echter nu weer gezond en de exportslachterijen hebben hun oude markt in de nieuwe wereld weer heroverd.

De heer Luyken, directeur van de V.V.V. Amsterdam, heeft 700 visitekaartjes in de Verenigde Staten uitgereikt. De heer Luyken heeft een groot aantal leden in Amerika bezocht, zoals Seattle, San Francisco en Los Angeles. Hij heeft daar voordrachten gehouden voor reisagenten over de mogelijkheden van het bezoek aan Amsterdam buiten het hoogseizoen. In geen van de samenkomsten is de heer Luyken naar de hoofdstedelijke toeristenbelasting gevraagd, hoewel deze belasting wel bekend moet zijn als gevolg van publikaties.

Men schijnt in Nederland erg geïnteresseerd te zijn in kaas. Uit pakhuizen in Zuid-Holland is de afgelopen maanden voor een waarde van f 100.000 aan kaas gestolen. De politie vermoedt met een georganiseerde bende te doen te hebben, die de kazen naar België smokkelt. Tot nu toe zijn vijf grote kaasdiefstallen bekend. Daarbij is ongeveer 16.000 kilo kaas gestolen.

De proef die de Ned. Spoorwegen wilden gaan nemen met een conducteurloze trein, is uitgesteld. De proef zou beginnen op het baanvak Gouda-Alphen aan de Rijn. Maar de vakorganisaties van spoorwegpersoneel hebben zulke scherpe kritiek uitgebracht, dat de spoorwegen het plan hebben laten varen.

Veel Britten zijn enthousiaste sterrekijkers geworden, dank zij een televisie-programma, dat een zekere Mr. Patrick Moore elke

maand verzorgt onder de titel "The Sky at Night". Verscheidene van zijn boeken zijn ook in het Nederlands vertaald. Onlangs is hem door de Volkssterrenwacht te Hoeven (N.Br.) de Simon Stevin-prijs uitgereikt.

Nederland heeft ook zijn "Hell's Angels". Onlangs heeft Leeuwarden daarmee te doen gehad. Volgens de politie, die zes mensen heeft gearresteerd, heeft de Leeuwarder knokploeg (zoals zij zich noemen) voorbijgangers gemolesteerd. Twaalf Amsterdamse Hell's

Angels op motorfietsen hebben opzettelijk het verkeer in de war gestuurd en een bar vernield, terwijl andere jongelui ruiten van woningen hebben ingegooid.

De Groningse firma Theodorus Niemeyer heeft als eerste sigarettenfabrikant in Nederland publiekelijk erkend dat het roken van sigaretten schadelijk kan zijn voor de gezondheid. Niemeyer doet dat niet alleen in advertenties (hoewel zijn sigaretten zeer gunstig te voorschijn kwamen uit een teer- en nicotine-onderzoek), maar ook in een officiële verklaring, waarin wordt gepleit voor de aanduiding van teer- en nicotinegehalte op de pakjes. Daarmee heeft Niemeyer zich de toorn van zijn collega's op de hals gehaald. Maar Niemeyer houdt voet bij stuk en wil dat het publiek precies weet waar het aan toe is.

HOE CANADA VOOR HAAR BEJAARDEN ZORGT

Old Age Security en Bejaarden Zorg

Onder de huidige wetgeving worden in Canada sinds januari 1967 twee pensioenen per persoon uitgekeerd aan degenen die meer dan \$600 per jaar verdienen sedert januari 1966. (Er zijn natuurlijk de gewoontelijke uitzonderingen.) Het Old Age Security pensioen schijnt de meesten van ons bekend te zijn: Een minimaal bedrag van \$82.88 per maand als U 65 jaar oud bent. (Onlangs verscheen een artikel in C.C. over dit pensioen en het supplement.)

Nu lijkt het vaak dat het Canada Pension Plan velen van ons niet zo bekend is, terwijl pensioenen sinds januari 1967 uitgekeerd zijn. Het Canada Pension Plan is het best te vergelijken met een pensioen-verzekering die U moet sluiten met het goevernement (betaalbaar op 65-jarige leeftijd en in sommige gevallen op 70-jarige leeftijd). De premie betaalt U 50/50 met Uw werkgever en in geval U voor Uzelf werkt betaalt U de volle 100%. De premie is 3.6% van Uw inkomen boven \$600.— tot een elk jaar stijgend maximum. In 1966 was dit \$5000, voor 1972 \$5600.

We zullen als een voorbeeld een gemiddeld inkomen van \$5000 per jaar aanhouden. Dus een salaris van

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Dit bedrag wordt dus samen door U en Uw werkgever betaald, elk \$79.20.

Het pensioen dat U krijgt is

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheidsmiddel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

25% van wat Uw gemiddelde inkomen is geweest sinds 1966. De regering heeft besloten, toen dit plan geadopteerd werd, dat de eerste volle uitkering in januari '76 zou zijn. Dit betekent dat, als U in 1976 dus 65 jaar wordt en met pensioen gaat, U 25% van Uw gemiddelde salaris van de laatste 10 jaar krijgt uitbetaald. In ons voorbeeld dus 25% van een gemiddeld jaarinkomen van \$5,000 is \$1,250 of \$104.17 pensioen per maand.

Het is erg eenvoudig om uit te vinden wat U betaald hebt. Kijk even op Uw belastingbiljet en zoek op de contributie voor het Canada Pension Plan. U vindt op het biljet ook Uw Social Insurance nummer, iets dat Ottawa nodig heeft om op de computer aan te geven dat U de jaarlijkse premie betaald hebt.

Voor degenen die voor 1976 met pensioen gegaan zijn en contributie betaald hebben aan het Canada Pension Plan, wordt een bedrag uitgekeerd van 1/10 voor elk jaar dat de premie werd betaald. B.v. als U in 1969 met pensioen ging dan krijgt U 3/10 x (25% van Uw gemiddelde inkomen sinds 1966). Voor salarissen van \$5,000 per jaar sinds 1966 zou dit dus ± \$30 per maand zijn.

Formulieren voor het aanvragen van pensioenen zijn te krijgen op het postkantoor, alsmede een boekje: "The Canada Pension Plan". Er zijn 36 pagina's in dit boekje en U zult begrijpen dat het onmogelijk is alle punten in een klein artikel te beschrijven.

Mocht U in 1976 met pensioen gaan en sinds 1966 een salaris hebben gehad van gemiddeld \$5,000, dan krijgt U \$187.02 uitbetaald. (\$82.88 Old Age Security en \$104.17 Canada Pension Plan.) Voor een echtpaar waarvan ook de vrouw 65 jaar is, zal daar nog haar Old Age Security bijkomen, of, in geval ook zij werkte en meer dan \$600 per jaar verdiende en in het fonds betaald heeft, allebei haar Canada Pension Plan en Old Age Security.

Het Canada Pension Plan garandeert niet alleen een ouderdomspensioen, maar ook invaliditeitspensioen, en in geval van overlijden, worden uitkeringen gegeven aan weduwe en/of kinderen.

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ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer abonnees!

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HET SCHILDERIJ

Een oud en donker schilderij
boven mijn ledikant.
Bij nacht n blijft het licht opzij
tot aan de rand.

Van de figuren is niets te zien;
het is nu donker in dat land.
O schilderij, o schilderij
boven mijn ledikant.

'k Herinner mij nog dit vandaag:
het zijn twee mensen, hand
aan hand
liggende op een bloemenwei.

Het is voorbij, het is voorbij,
het is een donker schilderij
gehangen aan de wand.

Gerrit Achterberg

Gerrit Achterberg — hij is in
1962 gestorven — werd tot de
protestants-christelijke dichters
gerekend. Zijn werk is wel ge-
sluierd of ontoegankelijk genoemd.
Het is moeilijk te begrijpen, wat
hij in zijn verzen tot uitdrukking
wilde brengen. Toch was hij groot;
zijn dichterschap was onomstren-
den.

Wat voor poezie in het alge-
meen geldt, is in het bijzonder
van toepassing op de gedichten
van Achterberg: poezie is een
"eigen-aardige" taalvorm die men
eer intuïtief dan verstandelijk
ondergaat. Men leest wel gedich-
ten, maar men ondergaat ze voor-
al.

Een "sleutel" tot het werk van
deze dichter bestaat er niet. Wel
is het opmerkelijk, dat al het werk
spreekt van iets bijzonder moois
dat eens verloren ging en dat niet
terug te vinden was. Noem het
het ongerepte, het volkomen gave,
het heilige, de geliefde, het ver-
loren paradijs... "Het is voor-
bij, het is voorbij".

De sleutel is gebroken en Ach-
terberg was niet de smid die de
sleutel maken kon. Er was geen
"Laat door gaan, laat door gaan".
Maar we weten dat dit komen zal.

J.E.N. om de lange zeereis te maken.

EEN DROEVE ZOMER EN EEN MOEDIGE BURGEMEESTER

(Canadian Scene) — Toeristen
Duizenden overleden dan ook ge-
durende de overtocht, en uit angst
voor de dodelijke vlektyfus ver-
bood de Amerikaanse regering de
Ierse schepen Amerikaanse ha-
vens aan te doen. De schepen
konden niet anders doen dan de
St. Lawrence opvaren. Grote aan-
tallen slachtoffers werden in
Grosse Ile, ten zuiden van de stad

The Ship Fever Monument of
The Irish Stone, zoals het meestal
genoemd wordt, is een permanen-
te herinnering aan de periode in
de geschiedenis van Montreal toen
de stad haar deuren opende en de
burgers hun hart voor hen die
het slachtoffer waren van een van
de grootste tragedies van de vo-
rige eeuw.

In 1847 was de toestand in Ier-
land bijna onhoudbaar. Er was
hongersnood en duizenden leden
aan hoge koorts en de Regering
bood vrije overtocht aan allen die
naar Amerika wilden gaan. De
zieken en uitgehongerden werden
in grote aantallen aan boord van
zeeschepen gebracht, hoewel velen
van hen beslist ongeschikt waren

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft
bewezen dat het aambeien slinkt
en beschadigd weefsel heeft.

Een vermaard onderzoekinstituut
heeft een unieke genezende stof
ontdekt met de eigenschap om
aambeien pijnloos te doen slinken.
Het verlicht het jeuken en onge-
mak in minuten en versnelt het
genezen van het beschadigde en
ontstoken weefsel.

In geval op geval, terwijl het
zachtjes de pijn verlicht, vond
feitelijk vermindering (slinking)
plaats.

Het meest belangrijke van alles —
de resultaten waren zo grondig
dat deze verbetering over een pe-
riode van vele maanden bleef ge-
handhaafd.

Dit werd bereikt met een nieuwe
genezende stof (Bio-Dyne) dat
snel beschadigde cellen helpt ge-
nezen en de groei van nieuw weef-
sel bevordert.

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Quebec van boord gehaald, ter-
wijl allen die "er vrij goed aan
toe leken te zijn" doorvoeren naar
Montreal. In feite leden die men-
sen "die er vrij goed aan toe
leken te zijn" echter aan vlek-
tyfus.

De burgemeester van Montreal
was in die tijd de in Amerika
geboren John Eason Mills. Hij
was geboren in Lolland in Massa-
chusetts, en was oorspronkelijk
naar Montreal gekomen om daar

(Vervolg op blz. 9)

in zelf en zetpil vorm genaamd
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alle apotheken. Voldoening of U
krijgt Uw geld terug.

(Adv.)

LEDEN HEBBEN

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IN ZIJN ARM DE LAMMEREN

(64)

Voor de zoveelste maal stormen twee herinneringen
op hem aan, die hem thans verbijsterd halfgebogen
krom doen blijven staan. Wantje en enige andere guust
lopen een eind verder te rapen. Hij is hier helemaal
alleen tussen twee rijen stuiken. Er is op dit ogenblik
zelfs niet eens een ladende wagen in de buurt.

Die twee herinneringen blijven in hun volle zwaarte
op hem afstormen, en hij is tegen de overmacht van
geen van beide bestand. Die ene herinnering voert hem
verscheidene weken terug op het hiernaast liggende veld.
Dat is nu omgeploegd en opnieuw bezaaid. Dunne spriet-
jes winterkoren beginnen reeds dunne lijnen te teke-
nen van het ene einde van het veld naar het andere.

Maar dat stuk land was het eerste veld waar hij op
geraapt heeft — erwten, voor het varken. En dat was
een leuk werkje, dat hij heel graag deed. Pier en zijn
zusjes waren er ook, en Wantje eveneens. Op een zekere
broeierige zaterdagmiddag begon de lucht opeens
donker te worden, en in de verte begon het te rommelen.
De meisjes waren bang en dropen langzaam af naar huis.
Fransje had zich echter zo vast voorgenomen eerst zijn
raapzak vol te krijgen — om ze thuis te verrassen en te
tonen hoe groot hij al was — dat even later een hevige
stortregen hem de terugtocht afneed.

Pier was eveneens door blijven rapen, omdat hij
een inhalige vrek is volgens Arjaan en Kees. Er bleef
Fransje niets over dan schuiling te zoeken achter een
der hoge oppers, die hier ruiters genoemd worden. Pier
deed hetzelfde achter de volgende opper, maar toen hij
Fransje zag staan, kwam hij naar hem toegevlogen.
Weldra scheen de regen van alle kanten te komen en
werden ze toch nog nat. Maar Pier wist wat. Ze konden
onder de opper kruipen, daar ruiters vanbinnen hol
zijn, omdat de erwtenranken op drie staande stokken,
door drie horizontale stokken bij elkaar gehouden,
rusten.

Het was inderdaad een gezellig huisje met dikke
muren waar de regen niet door kon dringen. En ofschoon
Fransje aanvankelijk niet op Piers gezelschap gesteld
was, begon hij het op de duur gezellig te vinden. Maar
dat is op een verschrikkelijke ervaring uitgelopen. De
herinnering alleen al jaagt nog steeds het bloed naar
Fransje's gezicht. Die nare Pier heeft hem eerst allerlei
onbegrijpelijke dingen zitten vertellen die geheel boven
Fransje's bevattings gingen. Maar daar waren niettemin

*Dit verhaal, dat in zeker opzicht allegorisch is,
verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren.
en vergunt ons een blik in het hart en leven van een kind.
Het doet ons denken aan een bloemknop die zich
langzaam en gestadig ontplooit om tot volle bloei te komen;
doch het weent niet "om bloemen, in den knop gebroken,
en voor den uchtend van haar bloei vergaan."*

Door
CORNELIUS LAMBREGTSE

genoeg zinspelingen in die maar al te duidelijk waren,
en die voorstelligen opriepen die hem misselijk maakten.

Maar dat was het ergste niet. Nadat Pier enige tijd
heel kameraadschappelijk en intiem tegen hem had zitten
praten, vroeg deze hem iets te doen dat hij eerst niet
begreep, en dat hij naderhand met ontzetting weigerde.
Want in het schemerlicht van hun enge ruimte zag hij
dat die naarling zich gedeeltelijk van zijn kleren ont-
daan had en halfnaakt voor hem stond. En toen Fransje
zich door het gat onder de stokken naar buiten wilde
wringen, heeft Pier hem met een vloek en onder be-
dreiging van hem op zijn mieter te zullen geven terug-
gerukt en gedwongen hem aan te raken. Fransje had
het gevoel gekregen alsof er een zwart gordijn voor zijn
ogen daalde, terwijl er een smaak in zijn mond kwam
alsof hij wonderolie over moest geven.

Gelukkig kraakte er toen opeens een knetterende
donderslag en in de verte riep een bezorgde stem Frans-
je's naam. Pier liet toen haastig van hem af en bracht
snel zijn kleren in orde. Maar voor ze hun schuilplaats
verlieten, bezwoer hij Fransje dat als hij dat geval ooit
verklappen zou, hij hem vermoorden zou.

Pier hoeft niet ongerust te wezen, want Fransje zal
daar nooit tegen iemand over praten — niet uit vrees
voor Piers bedreiging, maar omdat zelfs de gedachte aan
dat vreselijke avontuur hem nog lichamelijk schijnt te
bezoedelen. Zouden Kees en Ariaan ook zulke dingen
uithalen? En hoort dat misschien bij het groot worden?
Maar een ding weet hij zeker: al zou het er bij horen—
hetgeen hij niet geloven kan — dan zal hij, Fransje, zich
daar niettemin nooit aan schuldig maken. Dan zou hij
nog liever sterven als een klein jonkje.

En die laatste gedachte roept die andere herinner-
ing weer in hem wakker, de herinnering aan dat grote,
vreemde, wonderlijke verlangen, dat dominee Kok die
zondagavond in hem opriep, en dat strijd voert tegen
dat andere grote verlangen, omdat die twee verlangens
bij tijden en ogenblikken om de voorrang dingen. En
dat brengt soms zulk een tweestrijd met zich mee dat
hij dan niet weet waar hij het zoeken moet. Hij wil nog
graag groot worden, en hoe gauwer hoe liever, zij het
dan dat hij beslist weigert zich schuldig te maken aan
de bezoedelingen die daar blijkbaar mee gepaard gaan.
Maar als de al te sterke herinnering aan dat nare avon-
tuur hem dusdanig in zijn macht heeft dat hij gedwon-
gen wordt te aanvaarden dat dit niet zonder die smet
plaats kan vinden, dan klemmt zijn bevende hand zich
om de andere horen van het dilemma, zij het dan door

de nood daartoe gedreven en tegen zijn natuurlijke
begeerte in.

Het gezicht van de leger wordende velden geeft Frans-
je een gevoel van weemoed. Zelfs de aardappelvelden, die
spoedig aan de beurt zijn om geoogst te worden, hebben
hun frisgroene kleur verloren, zodat er niets boven de
grond te zien is dan de vergelekte dorre stengels, terwijl
andere soorten, met veel langere stengels, nog wel al hun
bladeren dragen, maar die zijn ziekelijk vergeeld. Het
enigste gewas dat er nog frisgroen bijstaat zijn de suiker-
bieten, maar om de een of andere reden vermogen die
niet Fransje's geest op te beuren. Die bladeren zijn zo
groot en vlezig dat ze niets gemeen hebben met de
bladeren der olmen voor hun huis. Trouwens, die be-
ginnen ook reeds geel te worden, en als Fransje daar
Moeders aandacht op vestigt, zegt ze:

't Gae naejaer worren. Nog een steutje en dan valen ale
blaeren van de bômen, en dan wordt het wee winter. Dan
vaalt er messchien wee wê snieuw, en dan kû-je wee lekker
sleetje rien.

Maar dat vooruitzicht lokt hem helemaal niet aan. Hij
wil al die schatten aan ervaringen en herinneringen die
hij deze zomer in zulk een overvloedige mate opgedaan
heeft nog niet opbergen. Gelukkig is dat nog niet nodig,
want geheel onverwachts komt de vader van Jan Blok
hem afhalen op verzoek van zijn zoon. Hij was even op
de fiets naar het dorp geweest, en Fransje trof het dat
hij net thuis was.

De boomgaard achter de schuur van de boerderij waar
Jan woont is veranderd in een toverbos — en tegelijk in
een luikekkerland. Het zonlicht dat tussen de takken zijgt
wordt in duizenden smallere en bredere stroken gesneden
en legt een haast onnatuurlijke kleur op de rijpende
appels en peren die de takken naar beneden doen buigen.
Fransje wist niet dat er zoveel soorten appels en peren in
de wereld waren. Maar ze schijnen allemaal vertegen-
woordigd te zijn in dit toverland. Al gauw leert hij de
lekkerste soorten te herkennen. Hij eet zoveel fruit, dat
hij die dag verscheidene keren naar achter moet. Maar
dat komt er hier niet op aan. Er zijn zoveel schuilplaatsjes
tussen en achter de bomen en bessenstruiken dat die
natuurlijke verplichtingen nauwelijks een onderbreking
in hun spel vormen.

De twee jongens spelen beurtelings dat ze rovers, ont-
dekkingsreizigers, of ook wel tijgers of apen zijn. En die
laatste beesten leven niet op de grond, maar in de bomen,
dus doen zij dat ook. De lage, stevige appelbomen hebben
er heel geen bezwaar tegen dat ze door twee kleine jongens
beklommen worden. Ondertussen houdt Fransje een oogje
in het zeil of hij geen vogelnestjes tegenkomt, want daar
is hier ruimte en gelegenheid genoeg voor.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij
T. Wever in Franeker. Het verhaal verschijnt als feuil-
leton in ons blad met toestemming van de uitgever.

Een droeve zomer

(Vervolg van blz. 8)

een afdeling te vestigen van een firma welke in dierenhuiden handelde. Hij was een man met bijzondere kwaliteiten, die geleerd had vloeiend Frans te spreken, en hoewel hij zelf lid was van de Amerikaanse Presbyteriaanse Kerk, hielp hij met het financieren van de bouw van de St. Patrick's Church voor Iers-Katholieken, hij hielp de Frans Canadese arbeiders een spaarbank op te richten en deed alle mogelijke andere dingen voor de etnische groepen die steeds in aantal toenamen in Montreal.

Plotseling zag de stad zich nu geplaatst voor het probleem om

huisvesting te vinden voor duizenden straatarme, uitgehongerde en mogelijk doodzieke immigranten. Burgemeester Mills liet onmiddellijk barakachtige gebouwen opzetten in het Poin. St. Charles district. Vlak bij de gebouwen werden graven gemaakt waarin grote aantallen doden konden worden geplaatst. De graven waren gevuld met ongebluste kalk. In korte tijd werden hier duizenden doden begraven.

Steeds meer immigranten werden door de ziekte overvallen en er werd een oproep gedaan voor vrijwilligers. Het antwoord liet niet op zich wachten. Protestantse en Katholieke geestelijken werkten eendrachtig samen in de erbarmelijke situaties. Bisschop Ignace Bourget gaf toestemming aan de nonnen uit het Hotel-Dieu

klooster om, samen met andere zusters, te trachten verzachting te brengen in het leed van de zieken en stervenden. Gedurende die hele vreselijke zomer van 1847 werkte de burgemeester even hard mee, en hij trotseerde het gevaar om zelf besmet te worden. Toen de herfst aanbrak en het kouder begon te worden nam de ziekte af. Het bleek echter dat Montreal's geliefde burgemeester besmet was door de gevreesde tyfus, die hij had overgenomen van hen die hij met zoveel liefde had geholpen. Op 12 november 1857 stierf burgemeester John Easton Mills, op de leeftijd van 51 jaar.

Twaalf jaar later vonden Ierse arbeiders, die bij de bouw van de Victoria Bridge betrokken waren, een grote kei in de St. Lawrence Rivier. Zij zagen kans de enorme

kei naar de plaats van de massagraven te brengen.

In 1941 besloot de Board of Railroad Commissioners het stuk grond naast de spoorlijn als monument te verklaren ter herinnering aan allen die aan de gevreesde vlektyfus ten prooi vielen. Het monument staat bekend als het Ship Fever Monument.

Bemin uw naaste met de volle maat,
Uw allernaaste zonder eigenbaat.
Let op het blinken van uw vluchtende uren;
heb lief, heb lief, want morgen is 't te laat.

Fedde Schurer



De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier A.o. 1860

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DE EUROPESE HANDELSRUIMTE ONTSTAAT

Europa is het werelddeel van de groeperingen aan het worden. De Europese economische gemeenschap (E.E.G.) staat in een groeiproces van aanzienlijk formaat en mede door dit feit neemt de invloed van dit grootste handelsblok ter wereld steeds meer toe, evenals het aantal associatieverdragen met de EEG, waar in 1973 een nieuw aantal landen naar gaat streven. Volgens de EEG-visie is het wenselijk dat in de toekomst diverse Middellandse-Zee-landen lid van de gemeenschap zullen worden. Uitbreiding van de EEG is belangrijk want deze heeft uiteindelijk grote doeleinden als: een totale economische gemeenschap en een monetaire unie. Dat betekent o.a. dat de EEG steeds sterker als eenheid op gaat treden. Hoe meer landen lid zijn des te luider wordt de stem en de invloed van Europa in de wereld, afgezien nog van de toename van de interne Europese economische krachten en de groei van Europa naar politieke eenheid.

Deskundigen zien als haalbaar resultaat van de EEG uiteindelijk een Europese regering met daadwerkelijke handelingsbevoegdheid en parlementaire controle. De

weg naar dit grote doel gaat via de uitbouw van de economische samenwerking naar de volledige economische en monetaire unie die rond 1980 verwikelijkt moet zijn. De politieke unie wordt dan de volgende fase van het Europa der EEG.

De Europese vrijhandelsassociatie EVA (EFTA) is een losse economische bundeling van niet-EEG-landen, in de vorm van een vrijhandelszone. Daarin zijn geen doeleinden als politieke of monetaire unie etc. De EVA (EFTA) staat onder invloed van de EEG-kracht want Denemarken en Engeland verlaten de EVA om EEG-lid te worden.

Momenteel willen de EVA-landen niet de volle binding met de EEG maar kunnen toch de deelname op de gemeenschappelijk EEG-markt niet missen. In juli 1972 hebben de EVA-landen een vrijhandelsverdrag met de EEG gesloten. Dit verdrag is zuiver een handelsovereenkomst en er is zorgvuldig voor gewaakt dat er geen "integratie - impulsen" in verwerkt zijn. Desondanks gaat

er zich nu duidelijk een werkelijk Europese handelsruimte aftekenen en er is geen land in Europa meer dat zich aan de invloed van deze handelsruimte kan onttrekken.

De kommunistische landen beschikken over de COMECON, de raad en organisatie voor wederzijdse economisch hulp en samenwerking. De COMECON is duidelijk alleen te hanteren voor landen met een plan-economie en stoelt vooral op Russische bijstand (o.a. levering van grondstoffen) en bevordering en uitbouw van nationale specialisaties (bijv. landbouw of chemische industrie). Het uiteindelijke COMECON-doel is één centraal geleide "handels- en produktieruimte" te scheppen. Er zijn echter duidelijk storingen in dit proces opgetreden en diverse staten volgen weer de politiek van bilaterale handelsverdragen en uitbreiding van het handelsverkeer met het westen. De economische integratie van de COMECON verkeert nog steeds in een beginfase ondanks dat de COMECON in 1949 werd opgericht.

Joegoslavië is sedert 1964 geassocieerd lid maar werkt slechts heel incidenteel mee in de gemeenschappelijke Comecon-organen.

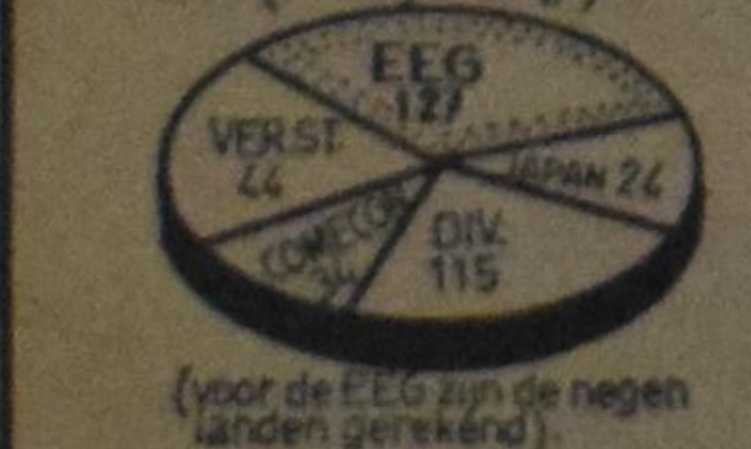
de stand van zaken in Europa

•DE ECONOMISCHE INTEGRATIE VAN EUROPA

DE HANDELSBELANGEN MET DE EEG. de uitvoer naar EEG-landen (de "Zes") in % van de waarde der totale jaarlijkse uitvoer:

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- IERLAND 74%

DE EEG IS HET GROOTSTE HANDELSBLOK verdeling wereldexport 1971 (in miljard \$)



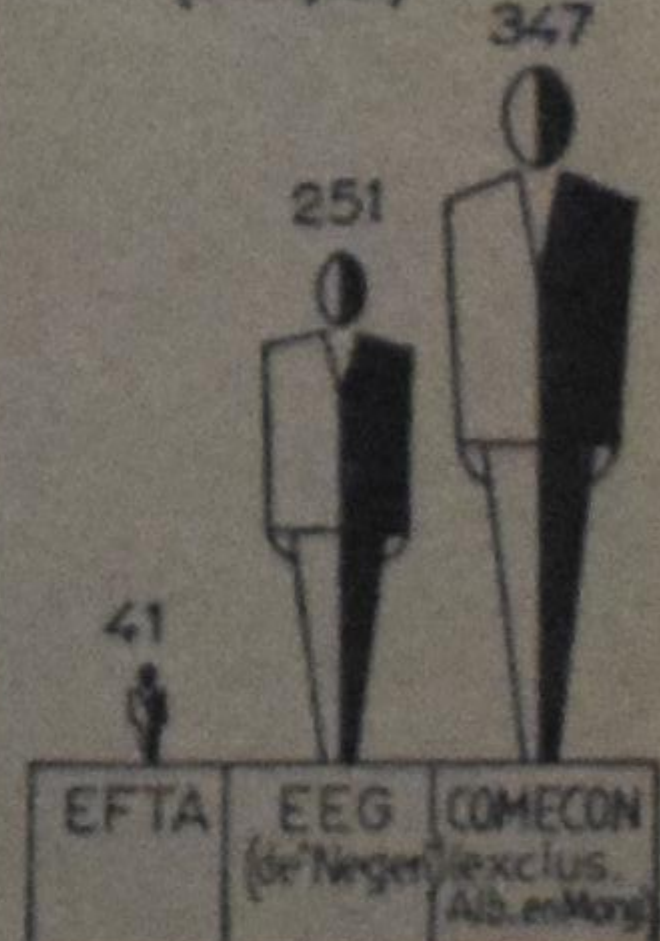
(voor de EEG zijn de negen landen gerekend)



DE HANDELSBELANGEN MET DE COMECON de uitvoer naar Comecon-landen in % van de waarde der totale jaarlijkse uitvoer (excl. Albanië):

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- MONGOLIË 93%

DE BEVOLKING (in miljoen)



DE KRACHT v.d. EEG

DE EEG (de 'Negen') VERGELEKEN MET DE VERST EN DE USSR	VERST	EEG	SOWJET.
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jaarlijkse graanprod.	90	187	167
landbouw-gebieden in gebruik	55	176	228
gas- en aardgas-voorziening	89	1620	200
jaarlijks landbouwverbruik	520	727	260
jaarlijkse staalprod.	139	122	116
handelsvloot	76	116	17
persoonlijk auto's per 1000 inw.	195	432	8
TV-toesicht	184	399	165
beroepsbevolking	105	76	106

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VARIA AFRICANA

Some Impressions and Observations Resulting from a Visit to Nigeria

by Dr. R. Kooistra

IV

Guests at B.L.S.

The previous article left you (or us) somewhat up in the air. We had left Jos in the four-seater Piper Aztec with Mr. Raymond Browneye, the Chief Pilot of our mission in Nigeria, at the controls. I must admit that I was not particularly helpful as co-pilot, even though I looked at our altimeter and speedometer at times. But, according to Mr. Browneye, Mr. Koops was not much good as backseat-driver either. Yet, he managed to make a nice picture of Mr. Browneye and myself, a picture which I think is just not good enough to be reproduced in our paper — which I regret very much for I certainly would like it that you could watch me in my co-pilot's activities.

We climbed to about 11,000 feet and had a marvelous view over the countryside. First we saw, especially around Jos, many huge pits, most of them filled with water. Mr. Browneye informed us that these were open tin-mines. During the second world war Nigeria was one of the most important providers of this metal for the free world. After a while we came to the edge of the Benue plateau. Then there is a sharp drop to a much lower plain. First we miss for a while any trace of human habitation. Apparently the soil is too rocky and too sterile to maintain human life. Then North and South of the Benue river we discover the many villages or compounds, often consisting of only six to ten round huts and sometimes as few as only three, and around them the irregular shapes of fields where yams and peppers are grown. Close to the rivers we see the green rice paddies. It does not take too long before we notice that the plane is slowly going down. Straight ahead is a funny-looking mountain, almost like a big wart on the level land. This is the mountain of M'kar. It makes it easy to find the place from the air.

You must consider that the airport of M'kar is only a landing strip. Here is no control tower, no radio contact with the ground and no ground personnel.

Beyond the mountain of M'kar you see in the South and further to the East the mountains of the Cameroons. M'kar's mountain is apparently the result of a gust of volcanic underground activity.

M'kar

I just have time to tell you a bit about M'kar before our Piper Aztec touches down. There are two ways to pronounce M'kar. You can say Emkaar or Mekaar. If I may believe Dr. Harry Boer (and I should) M'kar must be pronounced Mekaar, since the place got its name from the missionaries of South-Africa who worked here in earlier years. Legend has it that the South-African Missionaries when coming to this place through the bush from the Benue river in the North and seeing the mountain in the background, said: "Let us begin here. Hier is het dik voor mekaar." (Here things are in the right order). As I said, I should believe my friend Harry Boer, yet I doubt whether the South-African Missionaries half a century ago spoke that kind of Dutch slang.

In the meantime we have landed. We keep our seatbelts fastened until the aircraft has come to a complete stop in front of the terminal building, which is only a sheet-iron roof. To catch some cool air Mr. Browneye asks me to keep the door halfway open as we diminish speed.

A small number of people is waiting for the plane and happy to welcome us to this important centre of activity of the Christian Reformed Church. We meet here Mrs. Feikema, wife of one of the builders; Mr. Kenneth Oosterhouse, the Principal of the Teachers College here; and Mrs. Monsma, wife of the Rev. Timothy Monsma, who has come all the way from Uavanda and has taken three black boys along who never had seen a plane before. They stared with deep respect to that strange bird and I presume that they were convinced that there is not only black magic, but also white.

The last one to welcome us was to be our hostess and a lady we had met before in Toronto: Marina Verdun, who was a member of my congregation while in training in one of our large hospitals. It was very nice to meet her again and to see that she had been successful in her aim to become an R.N. in the service of the mission.

Mrs. Monsma gave us a letter from her husband outlining the programme which would await us upon arrival the next day in Uavanda.

The B.L.S.

Miss Marina Verdun took us aboard a landrover and drove us very ably via M'kar's Christian hospital and the administration building which is close to the Post Office, to the nearby Benue Leprosy Settlement, or in short the B.L.S. Here was our second guest-home. I enclose the picture of this African round house and hope that it is good enough to be printed in our paper.

Mr. Koops and myself were left alone for a little while to unpack and to explore our new home. In Africa one gives a guest not just a room but an entire house. We were very happy with our round house. I loved it very much. The floor is cement with here and there a little mat, and the house actually is built in the pattern

of two concentric circles. The inner circle is for the master bedroom: here two comfortable beds stand side by side. The outer circle is divided into four or five different rooms. In most of them you discover other beds and baby cribs which makes it possible for a rather large family to stay here or even for two smaller ones.

Soon we cross the lawn to go to Marina's house opposite ours. A few trees still have nice reddish flowers. Marina has prepared a nice meal for us. She is assisted by two black young people: a boy and a girl. They live close by and work for her each day.

Africa has delicious food and especially some of the fruits are very enjoyable. But our task is more demanding than just lunching. Marina quickly rises up from her chair and gives us a guided tour of the B.L.S. This is her territory. It is her work. There was a time that the Leprosy settlement had a resident doctor, but since the ways of curing leprosy patients have improved greatly, the total population has gone down to some 200. Doctors



Our guest house at B.L.S.

from M'kar hospital do surgery and prescribe additional medication whenever this is needed. But for the rest Marina is in charge of the medical programme. The administration is taken care of by one of the very few missionaries of South Africa still in Nigeria, the Rev. J. Kotze. His wife Lillian also takes active part in the care for the people of the settlement in many ways.

Rev. Edgar H. Smith wrote a book about our Mission work in Nigeria after having spent thirty years on the field. The title is *Nigerian Harvest* and it makes good reading for all who want to know the history and the develop-

ment of God's work there. (You can buy it from the Foreign Mission Board for \$5.—. Ask it for Christmas!)

time. This also creates problems at times.

Let me show you a few pictures.

The first one is that of our weaver, I enclose his picture for the paper.

You see how the fingers of his hand have fallen off. Besides him are his crutches, for there is no much left of his feet either. He has not been cured, but the sickness has been halted. This man has learned in occupational therapy to weave. I bought a runner in white, red and black, made by him. Made by him on a weaving loom that hardly deserves this name. I saw the instrument made of rough branches. Twice I was astonished to silence. First seeing that on such a crude instrument such a nice runner could be made. Secondly seeing that a man with so little left of his finger could make such beautiful things. It shows that we should never give up early. It shows how patience weaves beautiful things with scanty means.

Second picture. Marina telling us about the three different types of medication that are presently used in the battle against this terrible sickness. Here we see her as an enthusiastic worker. She is happy that people can be helped this way, but she is very unhappy when she tells of a young man who came in time, medicines were given, after half a year he was allowed to visit his home, so as to retain contact with his close relatives, but he was told by Marina that it was essential for him



A leper becomes a weaver

to come back, since otherwise the sickness would act up again — and this man, living far away, has not returned.

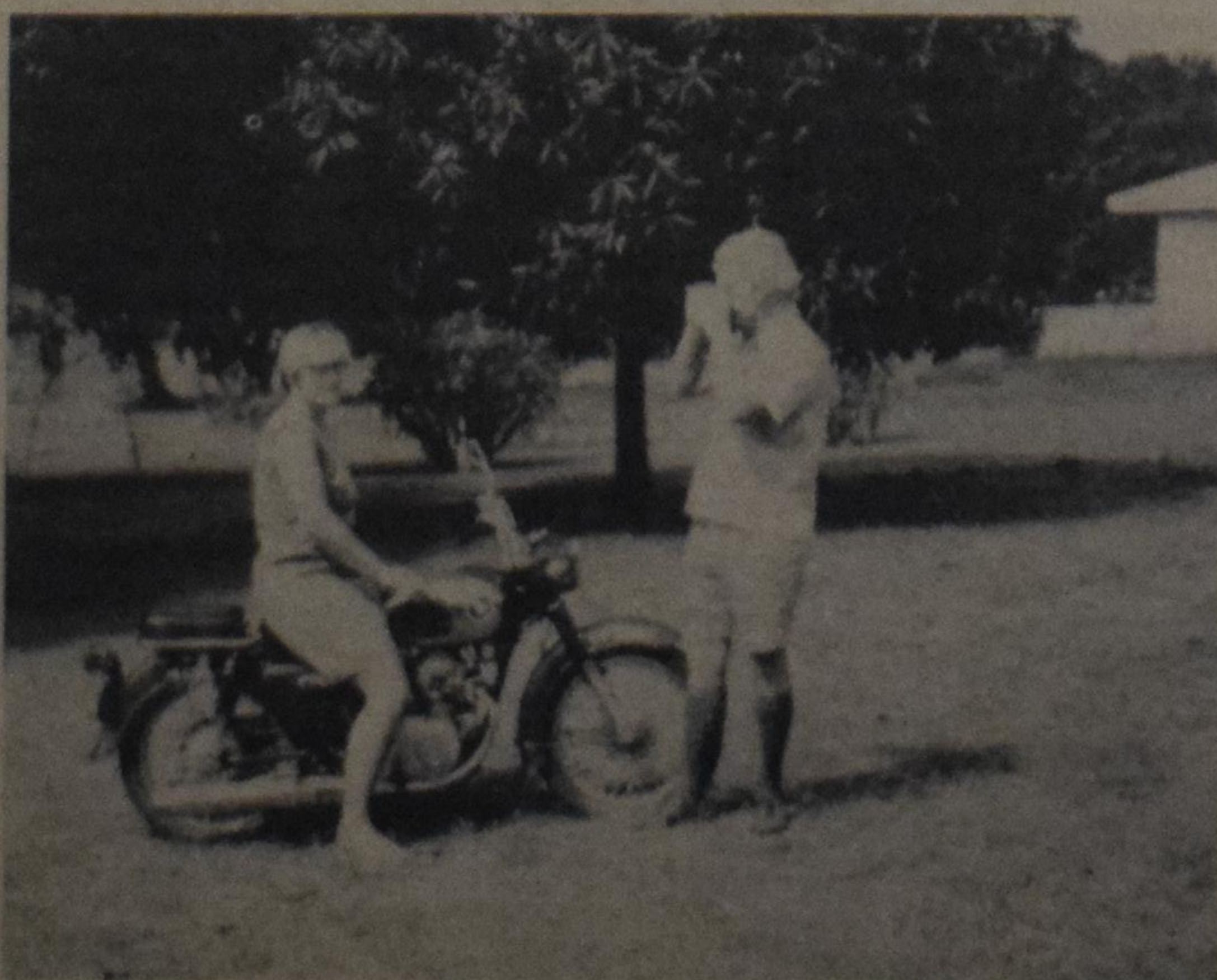
Third picture. A middle-aged lady in the physiotherapy department walking up and down in front of a mirror, looking at her feet. Leprosy leads to loss of sensitivity in the limbs and not only that, it also paralyses the tendons. Therefore, many patients of leprosy develop footdrop. They cannot lift up their fore-foot properly and so they lift up their knees rather high to avoid injury to their numb foot. What is done now frequently is that by means of surgery tendon of the arm is removed to replace a diseased one in the foot. By means of physiotherapy the patient can then learn to walk again. It takes a lot of patience of both the therapist and the patient. When I saw this lady trying and trying and trying to walk normally, as a cured patient, I thought how often we give up too easily.

Fourth picture. A number of young boys, ages six to twelve, show us with true farmers pride their rabbits, so important for meat in Nigeria. These patients care for their animals. Others work on the land. Patients they are, but they don't give up: they make themselves useful.

Fifth picture. A Wheel-chair. It is a heavy thing. Mr. Koops exclaims, "Rev. Kooistra, try to push it!" But the people in M'kar are proud of it. It was made according to a design by Mr. Faber and Mr. Schutt and with materials that were available. This Faber-and-Schutt wheel-chair represents a lot of love and proves that love not only endures, but also invents all things.

Sixth picture. In the early morning I look out from our round African house over the lawns and I see one of our black brothers hacking away on the grass with his long knife. I recognize him and I recognize his sandals. They were made in the B.L.S. shoe shop. Since lepers lose sensitivity in their feet they must wear sandals lest they hurt their feet and wounds may become deep sores. In the shoe shop wood, foam rubber and disabled tires are transformed into sandals suit to measure, which can become as short as the shoes of Chinese women. But our gardener, no matter how short his shoes are, bumps along happily, for he is busy today.

Last picture. The sun down in the West. The settlement people come together and sing their powerful songs in the Tiv language — songs that have helped a lot to spread the Good News. They sing and they sing their heart out. It sounds beautifully in the evening. Sometimes we feel down, but yet: "Now thank we all our God, With heart and hands and voices. Who wondrous things has done, in whom His world rejoices . . ."



Marina Verdun on her Honda

INAUGURAL OF DR. CALVIN G. SEERVELD

The Institute for Christian Studies (ICS) in Toronto set aside October 14, 1972 for a triple celebration: the commemoration of its fifth anniversary, the dedication of their new building, and the inauguration of the fifth professor to be appointed to the Institute faculty, Dr. Calvin G. Seerveld.

Between 800-900 students, members, friends, supporters, and staff of the AACCS/ICS from many states and all parts of Canada gathered in the spacious Convocation Hall of the University of Toronto to hear Dr. Seerveld, the new professor of aesthetics (the discovery and study of the dimension of the imaginative and playful in every human activity) speak on the place of aesthetics in daily life and consider how Christians are to act aesthetically. He urged a turnabout in aesthetics to understanding "to show that 'aesthetic' is a cosmic dimension, a certain way the Lord asks us to respond to Him, that everyone has a definite aesthetic-calling-to-obedience..."

Dr. Seerveld comes to the ICS after having taught at Trinity Christian College for thirteen years. His undergraduate work was done at Calvin College and his graduate studies at the University of Michigan and the Free University of Amsterdam where he received his Ph.D. in aesthetic and literary criticism of Benedetto Croce. He is well known for his original translations of the



Dr. Calvin Seerveld's Inaugural.

Bible and his meditations as published in his books, *Take Hold of God and Pull* and *For God's Sake Run With Joy*.

Working towards a biblical understanding of the problems in every discipline, the ICS now has a faculty of five full-time and one part-time professors, with more than fifty full-time and sixty part-time students. This summer the Institute acquired a spacious five story building at 229 College Street adjacent to the campus of the University of Toronto. The AACCS/ICS look forward to continued growth in the coming years.

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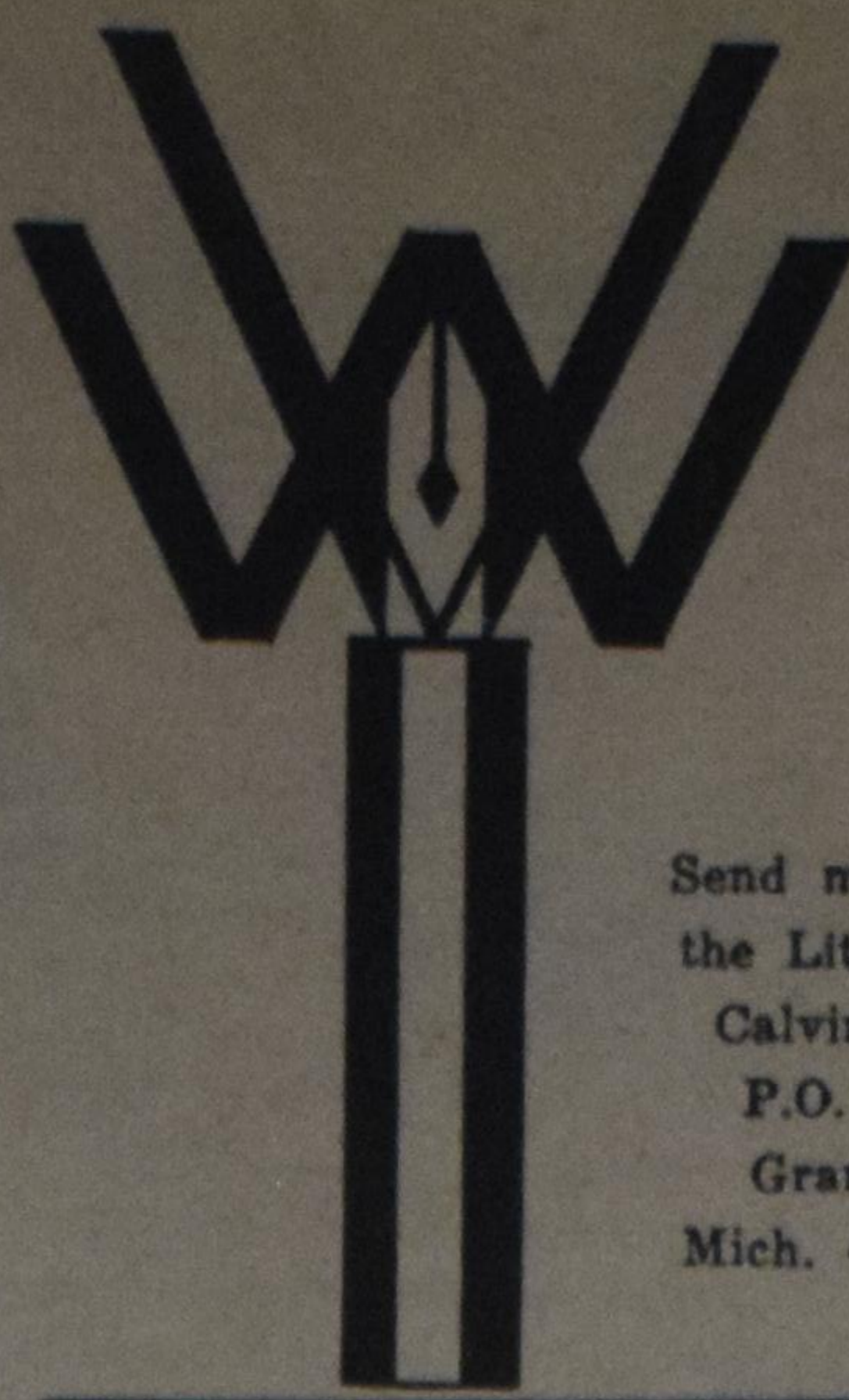
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Ode to Jesus Christ

In days of old, it was foretold
That God would send a son,
And at his birth, told on this earth
His work now has begun.
Taking a stand, he walked as a man,
He was a friend to all,
He took them in, forgave their sins
And would not let them fall.
But there were those, who did oppose
And put him to his death,
But if we cleave, in him believe
We will have eternal rest.
Through God's great love, sent from above
Our burden of sin is gone,
Our love we give, and in Christ we live
Soon he will take us home.

S:na Postma

He is There

Should Jesus come into your church
In person Sunday morning,
Would you stay home because of rain,
Or because of someone's scolding?
Would you chew gum or candy,
Toss papers on the floor,
Or turn around and whisper,
As your eyes shift toward the door?
I wonder if you'd nod and doze
Or sleep throughout the prayer.
And when the collection plate comes round,
Would you scowl and evade your share?
If Jesus stood within your midst,
Ere worship time was done,
Would strangers be neglected,
Or for Christ would they be won?
And when the conversation
Drifts through the multitude,
Would you talk about material things,
Or the sermon's spiritual food?
Although He doesn't come in person
When in his house we meet for prayer,
Yet He knows and sees with due concern;
For in Spirit He is there.

Edwin W. Saeger

A Mother

It's nice to have a mother,
Especially one like you.
A mom who's always thoughtful,
And ever kind and true.
You're someone I can talk to,
When no one else is near,
I know I'm not too good at times,
But still you're kind and dear.
I know you try and try again,
To make me know what's right
To walk the road that leads to God,
The one and only light.
I thank you very dearly
For all that you have done,
You know, you're just one great big light,
Just like a beam of sun.
So please help me continue on,
In God's kind, loving way,
That I might go to heaven
Some glad and happy day.

Susan Heys

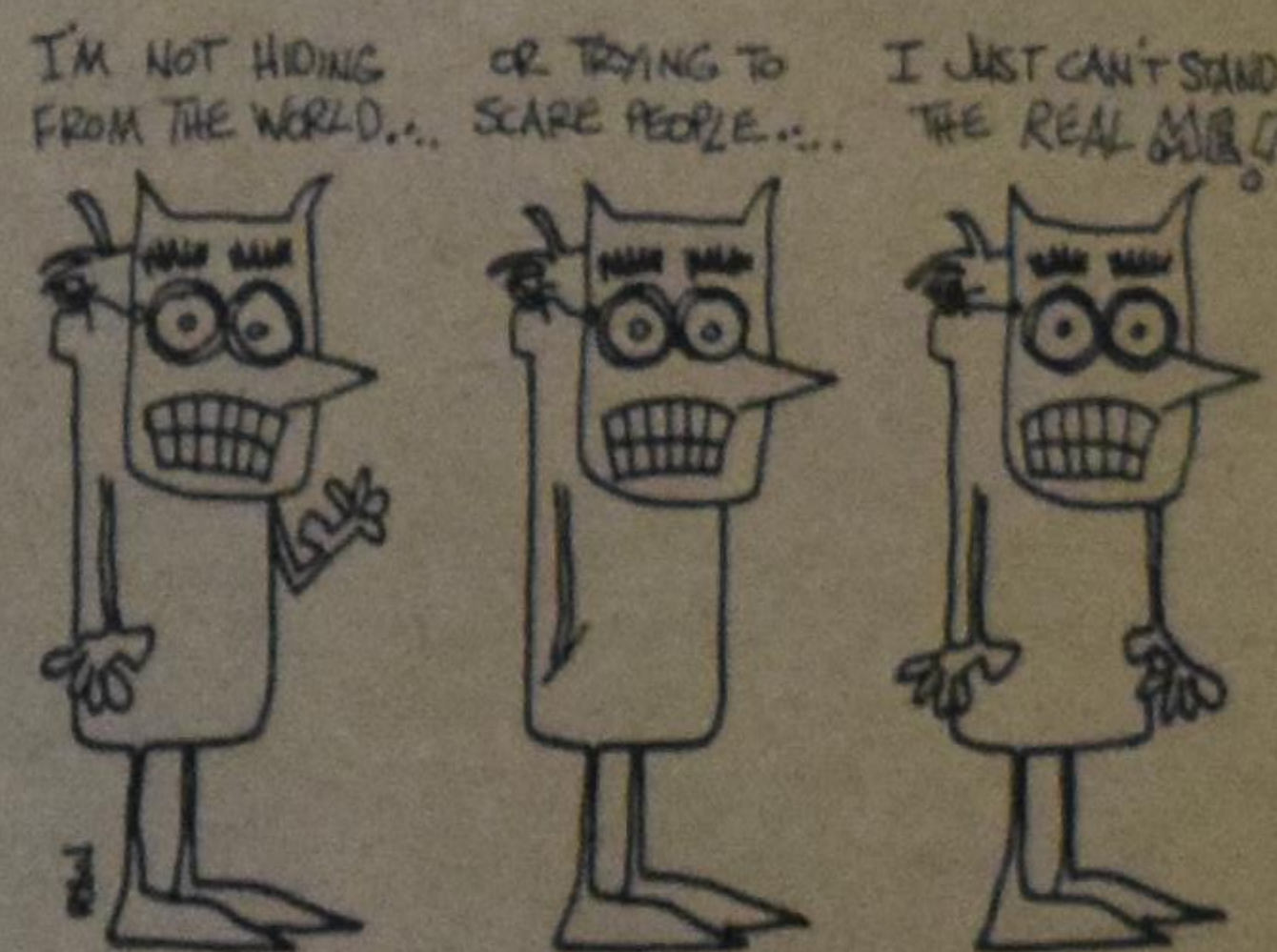
The sun came up
and shortly all the bears
came out of hibernation
The snow melted
there was now food.
It was strange!
Some times they would eat
and at times
they would go hungry
for days on end
Then all at once
they would eat again
and fill themselves
up so much one would
think their stomachs
would burst
(along with their
heart, mind, and soul)
But that's the way
the weather works
It does strange things
to animals (and humans
alike).
If all the animals
different coloured
different kinds
different sizes
could all sun themselves
when there was sun
eat when there was food
sleep when it was dark
it wouldn't rain as much.
Try telling a bear it's summer
when he thinks it's winter
He won't react.
Don't teach him anything
He won't learn
This kind of love is hard
Bears are like the weather
are like people
people are like the weather
UNPREDICTABLE

Jack Stekelenburg

The Country

The country is so beautiful,
So fresh,
So real.
You can hear the bird singing
They feel as I feel.
The trees are all a-swaying,
As if to tell me this:
God's love is over everything.
Isn't that a bliss?
The country is so beautiful,
So fresh,
So real.
No noise like in the city,
Everything has a quiet appeal.
The sun shines very brightly,
To make flowers grow,
And everything seems to be talking,
But only God will know.

Alice Buizer



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FROM THE MAILBAG

YOUNG PEOPLE SERVING THEIR LORD

This letter is in reference to an article published in the October 30th publishing of Calvinist-Contact. The article was entitled "Fair Ministry Among Our Own", and was directed partly at us as workers in our area fair ministry, so we would like to tell the readers of our feelings and dedication to Christ. All we want to do is tell people that Jesus reigns in our hearts and we are living for Him.

We wanted to go out to put our faith to work for Christ since faith without works is dead. We spent many hours in sincere prayer, asking God to guide us, and teach us in this kingdom work, and also to give us the words to speak.

We then went to the fair, not knowing what to expect, but trusting in God. For many of us, this was our first experience to openly show and share with others the love of God.

We talked to many people, handed out literature and either sold or gave away Bibles. This was a tremendously great feeling for all of us, as we reflected God's love to His people.

God led us to talk to many people and most were very interested and quite readily signed up for the Bible course. The response was overwhelming as over 650 people signed up.

During this time we were all strengthened in our faith as Christ taught us much and everyone became so much closer to their Saviour. We all realized that only by constantly relying on God, could we reach out to others.

A lot of the Home Bible Courses are coming back right now, and looking at the answers and interest, we can see that people having taken this course, have called out to Jesus or re-dedicated themselves to Him.

In the article, the writer stated that the course was offered to everyone except our own people. We would like to correct this as the course was also offered to our own people and a good number signed up and are now receiving the course in their homes.

The writer also stated that we could never reach anyone for Christ, for we ourselves have not yet reached Christ. By taking part in this fair ministry, as hundreds of young and old have done in

Canada, we have begun to put our faith to work. Thousands of people have participated in this fair ministry and probably many of them were also young Christians under 30 — but they, too, were eager to put their faith to work.

The bible says that if you tell others with your own mouth that Jesus Christ is your Lord, and believe in your heart that God has raised Him from the dead, you will be saved. (Romans 10:9)

It is true that we don't have a great knowledge of God and His gracious salvation, but by

having His spirit in us, we can reach out, not out of ourselves, but through the Spirit of God living in us.

When Jesus chose his disciples, they answered His call, not knowing a great deal but were ready and willing to follow him. If we had to rely on our knowledge, we would never speak out for Christ since we would never know enough.

We have found through this fair ministry that the best way to mature in Christ is to serve Him.

Yours in Christ,
Sarnia, Ont. John Groendyk.

7th DAY OR 1st DAY

Dear Sir:

In Calvinist Contact last July our editor told us about a meeting of the Reformed Ecumenical Synod to be held in August of this year in Sydney, Australia. One of the issues was the Fourth Commandment.

When the R.E.S. met in Lunteren, Holland, in 1968, the same commandment was on the agenda. They did not come to a conclusion, but appointed a committee to study this. As far as I know, nothing has happened in these four years, and the Sydney Conference gave us not much hope either.

It has been a problem for 1900 years. Paul told us in II Thessalonians 3-8, "For the mystery of lawlessness is already at work." Daniel prophesied 600 years earlier of the opposition regarding the Sabbath Day and 900 centuries later it happened.

"He shall speak words against the Most High and shall wear out the saints of the Most High, and shall think to change the times

and the law; and they shall be given into his hand for a time, two times, and half a time." Daniel 7:25


The earliest Sunday law known in history was that of Constantine in 321 A.D. No wonder after 1600 years of uncertainty in the church, the Synod needs four more years.

Rev. Ralph Koops was right when he stated in Calvinist Contact on October 23, "Reformation is a matter of Life and Death." We pray, "Thy will be done," does this include the Sabbath Day, God commanded, or the Sunday, as man instituted? The wages of sin are death, but where there is no law, there is no sin. The church has no right to change what God has commanded, His Law.

I would be interested to know how other people think about it. Was it right to change the Sabbath (7th day) to the Sunday (1st day)?

Yours truly
W. Tolsma


Hamilton, Ont.



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Let's Play Chess

Editor: Pete Layer

THE SEPTEMBER LADDER

Names	Problems: 496 497 498 499				Sub- total	Previous Total	TOTAL
	Points:	3	2	4	2		
G. C. Lok, Vancouver, B.C.	—	2	—	2	4	89	93 Winner!
H. Geerlof (I), Calgary, Alta.	—	2	4	2	8	83	91 Winner!
H. R. Los (I), Windsor, Ont.	—	0	1	0	1	86	87
A. Schuitema, Gorrie, Ont.	—	2	0	2	4	74	78
J. H. G. Vander Geest, St. Thomas, Ont.	3	2	0	2	7	70	77
A. Bruinsma (III), Chatham, Ont.	0	2	3	2	7	61	68
M. A. Dijkhoorn, Escalon, Calif. USA	2	2	3	1	8	38	44
P. De Weer, Tottenham, Ont.	—	2	2	2	6	14	20
B. Kobes (IV), Grand Rapids, Mich., USA	3	2	4	2	11	(100)	11
H. J. Moes, Kingston, Ont.	2	2	0	0	4	New, Welcome!	4
B. C. Van Wieren, Calgary, Alta.	—	2	—	—	2	1	3

REMARKS:

Congratulations to the two winners, Lok who reached the top for the first time and Geerlof for the second. A hearty welcome to Moes. I hope your climb will be smooth. The Publisher will contact the two winners, soon, I am sure. It's been exactly two years since we had so many over the top. The average for September is 56%. Again it was a rough month. Every reader is invited to join the climb. The solutions below show how you could have scored perfectly and how you can write down your answers.



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SOLUTIONS OF THE SEPTEMBER PROBLEMS

#496 (Pruscha)

Key: 1. N-N6, threat: 2. R-K5 mate.

Variations: 1. —, R-R4; 2. Q-K2, ch., KxR; 3. N-K7 mate
1. —, KxR; 2. Q-N3, ch., K-B3; 3. N-K5 mate
2. —, K-K5; 3. N-Q6 mate
1. —, NxR; 2. N-Q6, ch., K-K6; 3. Q-K2 mate

#497 (Van Dijk)

Key: 1. QxRP

Threat: 2. Q-B mate

#498 (Junker)

Key: 1. Q-R8

Threat: 2. R-KN4 or R-K2, B-Q4; 3. QxB, any; 4. QxP mate

Variations:

1. —, B-B5; 2. R-KN4, B-B8; 3. R-KR4 ch., K-N8; 4. Q-R7 mate
1. —, B-K3; 2. R-K2, B-R6; 3. R-K1 ch., K-R7; 4. Q-N8 mate
1. —, K-N8; 2. R-K2, B-Q4; 3. QxB, any; 4. QxP mate
1. —, K-R7; 2. R-KN4, B-Q4; 3. QxB, any; 4. QxP mate
1. R-K2 fails after 1. —, B-B5; 2. QxB, P-K8/N! and no mate can be found in two more moves.

#499 (Ruchlis)

Key: 1. Q-R1

Threat: 2. QxQP mate

DUTCH

#496: 1. Pg6, dr. 2. Te5 mat

1. —, Th5; 2. De2 sch, Kd5; 3. Pe7 mat

1. —, Kd5; 2. Db3 sch, Ke6; 3. Pe5 mat

2. —, Ke4; 3. Pd6 mat

1. —, Pd5; 2. Pd6 sch, Ke3; 3. De2 mat

#497: 1. Da6, dr. 2. Da4: mat

#498: 1. Da8, dr. 2. Tg4 of Te2, Ld5; 3. Dd5; —; 4. Dg2: mat

1. —, Lc4; 2. Tg4, Lf1; 3. Th4 sch, Kg1; 4. Da7 mat

1. —, Le6; 2. Te2, La3; 3. Te1 sch, Kh2; 4. Db8 mat

1. —, Kg1; 2. Te2, Ld4; 3. Dd4; —; 4. Dg2: mat

1. —, Ka2; 2. Tg4, Ld4; 3. Dd4; —; 4. Dg2: mat

#499: 1. Da1, dr. 2. Dd4: mat

Lambert Huizingh

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The austere surroundings, the cloister-like chairs and the regimented schedule did not prevent the 1972 International Christian Maritime Association conference in London, England from becoming a significant mark in the 'young' history of cooperative effort of agencies serving the seamen throughout the world. From the very beginning of the conference a good and lively spirit dominated the goings-on. Partly responsible for setting this 'tone' was the Convocation Service in the Chapel, where no Welsh choir anywhere could have rivaled the spirited singing of the some 200 delegates and visitors. And though the acoustics for the speaker were nothing to write home about, those of us who were brash enough to sit on the first pews had occasion to hear a marvellous exposition of the Word of God by the Rev. Dr. Eugene Carson Blak, former secretary of the World Council of Churches — another boost to make this conference a resounding success.

The speakers were encouraging. In most instances they had their

burdens amplified by bringing on stage a few living examples, who each in turn shed their light on the main theme of the speech under discussion.

The main themes were: 1. The care of seafarers' families. 2. Ethnic and Religious groups and their special needs. 3. Leaders and animators on board ship. 4. Finance and the well-being of the seafarer. 5. Maritime training. The leadership of most sessions likewise was inspiring. Quick-thinking and quick-witted dialogue between speakers and audience were the result of the dynamic and firm chairmanship under which we found ourselves.

One of the most encouraging things found in the sessions was the open and unashamed expression of a variety of delegates on the significance of a continued proclamation of the claims of our Lord in our tasks as Pastors to the men of the sea. And since this 'theme' of missionary endeavour somehow returned almost continuously in all sessions it was rather surprising that only very few muffled voices were heard with the customary fearful cry this leads to 'Bible-pounding, pamphleteering, and "Are you saved?" — shouting'. Obviously more and more people begin to see that the apostolic and mission-

ary aspect of the Pastorate (to seamen) is an essential element in our service. Indeed, without it we haven't got much to offer.

Another most intriguing thing happened at this Conference. The final day was spent in moulding the resolutions into an acceptable form. These resolutions were the fruit of days of discussion and evolution of the themes presented. Though it was realized that at the moment ICMA was largely judged to be merely a deliberative body, an awareness grew that through this assembly, the adoption of its link-up with the WCC and the ILO, and its concern to come to some sort of observable action, ICMA had suddenly become an entity with some power, if perhaps only a powerful voice.

Since we now felt that this power had to be exercised in concrete situations as hinted at in the resolutions (as for example in trying to grapple with decidedly existing, exploitive situations on board some ships) it became evident, immediately, that not all branches of the shipping industry would greet ICMA's resolutions with unequivocal joy.

Indeed, it seemed as if the 'Church's preaching' (ICMA's resolutions) was getting a bit too close to the practices of some

shipping-people for comfort. Here it seemed as if we were safely tucked away in an obscure monastarial hide-out in London's W. end, absolutely harmless, stroking our own back, and now we suddenly came out full-force, attacking some rotten conditions aboard ships, where misuse is made of situations, language-barriers, racial differences, and unfair contractual dealings, and we said so, openly, and were ready to let the press in on it. — ICMA showed its (baby) teeth. Perhaps this

was a hint: Wait until we develop our permanent teeth. In the full assurance that they will be accompanied by 'wisdom teeth' we shouldn't worry. —

The International Council of Seamen's Agencies (ICOSA), the North-American wing of ICMA had its business meeting prior to the ICMA Conference. I had the privilege to be elected first Vice-President. Rev. Arthur Bartlett — San Pedro, Calif. is the President.

— Rev. H. Uittenbosch

BIBLE DISTRIBUTION In SOUTH AFRICA SECOND HIGHEST IN WORLD

(Grand Rapids) According to the bulletin of the United Bible Societies, South Africa distributed more Bibles than any other country last year except the United States of America. In South Africa 551,104 Bibles were distributed as compared with 720,791 for the United States and 433,448 for West Germany.

South Africa's Department of Bantu Education subsidizes Bibles for the Bantu children so that they can purchase them for 30 cents each. Likewise if colored and Indian children desire to purchase an

Afrikaans or English Bible they can do so with the help of the Department of Education for 25 cents each. The same Bibles would cost 95 cents each without the subsidy. The purpose of the subsidy is to make it possible for every child to own his own Bible.

To assist the Bible Society distribute Bibles below cost, the churches in South Africa have contributed large sums. The Reformed Church in South Africa has held a nation-wide drive for one Rand (\$1.40) per church member per year. In most of the classes the goal has already been reached. (RES)



The
World
Around
Us

MIGRANT WORKERS IN EUROPE

Migrant workers are hardly a new phenomenon; they have existed throughout the ages. In the last century, German field workers came to the Netherlands to help with the harvest; Dutch cigar makers went to Antwerp during certain parts of the year. The list can be extended with examples from all over Europe. But what is taking place right now is a little different. The migrant workers are all from the southern part of Europe and they are all working in the northern, industrialized countries. By official reckoning, there are now something like 10 million of them and many have entered illegally in the country where they are working which makes them vulnerable to dishonest housing and employment practices.

When economic prosperity really took hold in the 1960s in northern Europe, there was soon full employment and the badly paid, or dirty jobs went begging for workers. Governments began to allow companies to import workers from the poorer nations such as Spain, Portugal, Turkey, etc., who were willing to work in the dirty jobs. Today, for instance, foreign labour collects garbage, and sweeps the streets in Rotterdam, and also does the dangerous jobs of cleaning out the inside of tankers in the world's largest port. Similar jobs are performed by migrant workers in Germany, Belgium, the Scandinavian countries, etc.

The influx of the migrant workers was a gradual one, and no one really foresaw what numbers would eventually be involved or what problems would arise. Now everyone is aware of it, but now it is a little late. Recently a meeting was held in Germany where experts from 10 European countries plus four international organizations met to discuss what measures ought to be taken. It was realized from the beginning that no two countries could take similar measures because the situation is different in each nation. Some, like Britain and Italy, have unemployment problems while West Germany has three unfilled jobs for every unemployed worker. Italy finds itself in the strange position of having sent 425,000 workers to West Germany alone, yet employing some 900,000 foreign workers at home.

The name given to the migrant worker, "guestworker" is indicative of the frame of mind that existed when the concept of importing foreign labour began. Only Switzerland was more realistic and called them "foreign workers", but this did not prevent the Swiss from getting a great influx of foreign workers; right now one out of every three workers is a foreigner and the problems which have to be solved are therefore all the greater. In a recent referendum in Switzerland, 45 per cent of the voters demanded that the number of foreign workers be reduced. In other countries the feeling is the same. In the Netherlands the question is asked quite frequently why it is necessary to have more than 150,000 foreign workers in the country when 110,000 Dutch people are without jobs.

The big thing that has gone wrong is not just the number of foreign workers, but the length of their stay. Initially it was expected that the workers would come north, work for one or two years, and then return to their own country. But this has not always happened. In West Germany for instance, it was discovered that 31 per cent of the male and 26 per cent of the female foreign workers have been there between four and seven years. Some have been there even longer than that. Yet very few of these people have been assimilated in the German society, and no effort has been made to make it easier for them

to assimilate because the original intention was that they were to return to their home land. Language is the main problem because until recently there was little attention paid to the fact that these people ought to be taught more than what was necessary to carry out their jobs and be able to buy their groceries. The problem is compounded because so many workers have entered the northern countries illegally and they want to keep their profile as low as possible, so they will not volunteer for government sponsored language classes. These illegal workers all too often fall into the hands of dealers in human flesh. They sell them to unscrupulous, and labor-hungry firms at cut rate prices, jam them into miserable housing and pocket half their wages. And the worker does not dare to complain for fear of immediate expulsion.

Because housing is so scarce in many of the northern nations, the influx of foreign workers has placed an even greater strain on decent accommodations. Usually the governments have made the companies who hire the foreign workers responsible for providing adequate housing, but this has not always been provided. The illegal worker, of course, falls outside of this protection altogether. What has happened is not very pretty. Boarding houses have sprung up, at first run by Germans, or Dutchmen, etc., where foreign workers were crammed in small rooms, forced to share beds, without proper hygienic facilities, and being charged exorbitant rent in the process.

In order to escape this kind of exploitation, enterprising guest-workers would get together and buy a house of their own, which they then promptly turned into a boarding house with the same kind of overcrowded conditions. As is usual in such cases, the foreigners tended to group together and it sometimes happened that a number of houses in one street would be bought up by Spaniards, or Turks, or some other nationality. At times this has caused serious problems with the indigenous population. In August, the situation came to an eruption in Rotterdam where Turkish owned boarding houses were ransacked, looted, all the windows broken, and attempts were made to set them on fire. For five days and nights there were continuous skirmishes in the Afrikaander District (an area where all the street names have associations with South Africa) of Rotterdam. Other Dutch cities have so far escaped similar eruptions, but they could easily happen.

The situation is difficult for both the foreign worker and the country he is residing in. In most countries the stipulation was made that a guest worker could not bring his family with him unless he had worked at least one year. Then, if his work contract was renewed for a second year, and adequate housing was available, he could bring his family "up north" if he so desired. The natural desire of the worker to have his family with him often meant that he was satisfied with substandard accommodation, which, once the family was installed, brought conflict with the local health and housing authorities. Language difficulties tend to compound the problem.

As long as prosperity and adequate employment persist in northern Europe, and the southern countries have large-scale unemployment, the phenomenon of the migrant worker will persist. Unless the northern governments are willing to spend a lot of time and money, the guest-worker will remain a second class citizen for a long time to come.

J. J. Bout

Citizenship Offices Help Organize Committee for Ugandans

OTTAWA — The citizenship offices of the Department of the Secretary of State are participating in the organization of 10 special committees that will receive the Asian immigrants from Uganda in major cities across the country.

Located in 18 centres, citizenship officers are working closely with officials of the Department of Manpower and Immigration and provincial authorities to set up the committees. The officers have a broad experience in community relations and are in contact with civic and religious leaders, and such organizations as ethnic groups, labor unions and student councils.

Representatives of the federal and provincial governments, voluntary agencies and Asian communities will sit on committees in Montreal, Ottawa, Toronto, Hamilton, Windsor, Winnipeg, Edmonton, Regina, Vancouver and Victoria.

The committees will provide three basic services: a housing registry to list available accommodations an information and referral centre to provide facts and advice on such essential matters as schooling, credit buying and transportation, and orientation programs to ease the transition to a new way of life.

The names, addresses and telephone numbers of members of committees in various cities will be announced shortly.

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son of Mr. and Mrs. Ralph Kuipers of Simcoe, Ontario.

The wedding to take place D.V. on Friday the 15th of December, 1972 at 7 o'clock in the Second Christian Reformed Church, 96 Street and 106 Ave., Edmonton, Alberta.

Rev. R. Stienstra officiating.

Future address:
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Andijk 1927 Waterdown 1972

On Dec. 1, D.V., we will celebrate with our parents

HEERT MANTEL

and

LENA BERTHA MANTEL
(EIFLER)

the occasion of their 45th wedding anniversary.

We thank the Lord for the blessings He has given them throughout all these years and we ask Him for His continued nearness.

Their thankful children:

Dundas:

Pete & Shirley Mantel

Caledonia:

Sophie & Fred Elgersman

Dundas:

George & Sadie Mantel

Waterdown:

Bill & Mary Mantel

Branchton:

Nellie & Louie Andree

Waterdown:

Karl & Anne Mantel

Greensville:

Lena & Ted Sluys

Branchton:

John & Wilma Mantel

And 38 grandchildren.

R.R. #1, Waterdown, Ont.

On Dec. 1st, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

GERBEN DE ROOS

and

**GRIETJE DE ROOS-
VENEMA**

their 40th wedding anniversary.

With gratitude to God we pray that He will continue to bless them and keep them in His care always.

Their children:

Steward & Catherine
Yvonne
Gorden,

Athens, Ont.

Albert & Gertie Bouwers

John - Albert

Rose - Marie

Jo - Ann,

Metcalf, Ont.

Nick & Jackie Verburg

John

Margaret

Caroline

Jacqueline,

Athens, Ont.

Hans & Shirley Bouwers

Gregory,

Colorado Springs, U.S.A.

R.R. #3,

Athens, Ont.

Praise the Lord!

We hope to celebrate with our parents and grandparents

PIETER DEWIT

and

TINE DEWIT

(nee VANDENBERG)

their 25th wedding anniversary on D.V. December 4, 1972.

Their grateful children:

Gerrit

Frank

Anne & Henry Booy

and Jason

Rita

John

Dick

Elizabeth

On Saturday, December 9, 1972 there will be a reception from 8-10 p.m. held in the Aylmer Christian Reformed Church Hall.

R.R. 1, Eden, Ontario.

Op maandag 13 november 1972 nam de Here tot Zich, na een ziekbed van bijna een jaar, onze geliefde kleinzoon en neef

RODNEY JACOB

Hij was tien jaar met ons vóór de Here hem riep.

"Hij zal in Zijn arm de lammeren vergaderen en ze in Zijn schoot dragen."

Jesaja 40:11

De grootouders

J. Brouwer

A. Brouwer-Pool

Jan Van der Velde

Anna Van der Velde-
Rinzema

Ooms en tantes

Neven en nichten

In vast geloofsvertrouwen, behaagde het de Here plotseling van ons weg te nemen onze geliefde vrouw, moeder en grootmoeder

**FROUKJE KLOOSTER-
BARON,**

op de leeftijd van 77 jaar.

"Zalig zijn de doden die in den Heere sterven, van nu aan. Ja zegt de Geest, opdat zij rusten mogen van hun arbeid, en hun werken volgen met hen."

Openbating 14:13b

H. Klooster,
Rocky Mountain House,
Alta.

F. Klooster

A. M. Klooster-Postma

Rocky Mountain House,
Alta.

S. Klooster

L. Klooster-Haisma

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G. Klooster

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A. Klooster

Rocky Mountain House,
Alta.

W. Klooster-de Ruiter

M. de Ruiter

Calgary, Alta.

J. R. Klooster

G. Klooster-Elgersma

Rocky Mountain House,
Alta.

en 14 kleinkinderen.

November 13, 1972.

Rocky Mountain House,

R.R. #1, Alberta.

Op 15 november 1972 nam de Here van leven en dood plotseling tot Zich onze geliefde man en zorgzame vader

HERMANUS LOUTER,

in de ouderdom van 67 jaar en 11 maanden.

Wij mogen geloven en ver rouwen dat hij nu met zijn Heiland is, die hij zo lief had.

Geliefde echtgenoot van Jacoba Louter, nee Van de Broek.

En vader van:

Herman en Marlene
Louter,
Pasadena, Calif.

Clarence and Clara
Louter,
Brantford, Ont.

Jim en Riki Louter,
Oakville, Ont.

Herma Louter en
Tony Petrauskas,
Brantford, Ont.

Marry)
Joke) thuis.
Henk)

en zes kleinkinderen.

R.R. 1, Ancaster, Ont.

Noon Prayers Are Suggested for Success of Key 73

MINNEAPOLIS (EP) — Christians of North America will be asked to pause at noon daily from Christmas until Jan. 7 as part of Key 73, one of its leaders revealed in two Minneapolis addresses.

Key 73 is a continent-wide evangelism thrust planned for 1973, which will begin with a Thanksgiving-to-Christmas period of repentance, said Dr. Victor B. Nelson, an executive assistant of the Billy Graham Evangelistic Association.

During the noon prayer call, Christians will be asked to pray in behalf of the moral situation of America, the welfare of its churches and the general thrust of evangelism across the continent.

Churches will be asked to observe Jan. 7 as Commitment Sunday when members will be asked to make a new commitment to Christ, he said.

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immediately, or commencing the second semester. Teachers with experience will be preferred. Send all letters of inquiry to Mr. H. Konynenbelt, principal, or call 1-403-328-4783 or 1-403-328-7195.

NEW

NEW

BRIEVEN UIT CANADA

by **DR. L. PRAAMSMA**

"HET WATER WAS VEEL TE DIEP"

De schrijver richt zich in dit boek tot de 'christenen in de kou', wier situatie in Elseviers Weekblad van 7 juni 1969 door Prof. Dr. G. Quispel als volgt is getypeerd: 'Men moet over het leed dat deze mensen wordt aangedaan niet gering denken. Zij geloofden rotsvast, hun geloof vormde een deel van hun identiteit, zij streden voor hun beginselen met grote offervaardigheid. Nu worden hun door hun eigen generaals de distinctieven van het uniform gerukt. En men mene niet dat zij gering in aantal zijn. Zij zijn veel talrijker dan een publiek opinieonderzoek aan het licht brengt. Maar men hoort weinig van hen, omdat de grote publiciteitsmedia in handen zijn van hun tegenstanders.'

Dr. Louis Praamsma, die in 1958 naar Canada emigreerde en thans predikant is van de Christian Reformed Church te Collingwood (Ont.), publiceert in dit boek zijn brieven aan een vriend in Nederland, één van die velen die zich door 'de koude adem van de nieuwe theologie' aangeraakt weet. Deze vriend beschrijft zichzelf als 'een man van de nieuwe tijd, en toch nog zo geworteld in de dingen van het verleden, dat ik er geen raad mee weet; hij lijkt soms wel of er iets in me kapot gaat.'

Ondanks de ernstige ondertoon heeft dit gesprek-in-briefvorm een min of meer lichte toets. Het volgt de hele toonskala die in de veelstemmige muziek van onze tijd te beluisteren valt, zoals de vragen die verband houden met de moderne Schriftkritiek, met schepping en evolutie, met de oekumene, met mannen-broeders en rebellen, met verdraagzaamheid en onverdraagzaamheid, met wereldhervorming en hemelverwachting. Naast een niet te miskennen pastorale bewogenheid spreekt ook Dr. Praamsma's gedegen kennis van de kerkhistorie (een aantal jaren geleden verschenen van zijn hand *Het dwaze Gods* - een geschiedenis van de Gereformeerde Kerken in Nederland - en een studie over *Calvijn*) in dit boek een duidelijk woordje mee. In zijn laatste brief spoort hij aan om 'gewoon gereformeerd' te blijven.

(Published: October, 1972.)

INHOUD:

1. Zondagsschool
2. Daar komen de schutters
3. Verwijding of verwijdering
4. De vreemdelingschap vergeten
5. In de hemel is het schoon
6. De „Mannen Broeders” I
7. De „Mannen Broeders II
8. Wij willen niet zo wezen
9. Una Sancta
10. Formele schriftkritiek
11. Formidabele schriftkritiek
12. Puzzeltje leggen
13. Geloven op gezag
14. Waar liggen de moeilijkheden?
15. Wat er niet om liegt
16. Gewoon gereformeerd

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